

A N
ENQUIRY
INTO THE
Constitution, Discipline,
Unity & Worship
OF THE
Primitive Church,

That Flourish'd within the First
Three Hundred Years after
CHRIST.

Faithfully Collected out of the Extant
Writings of those Ages.

In TWO PARTS.

By an Impartial Hand.

L O N D O N,
Printed for Jonathan Robinson at the
Golden Lion, and John Wyat at the
Rose in *St. Paul's Church-Yard*. 1692.



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THE QUARTERLY

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CONFERENCE OF DISCIPLINE
AND WORSHIP

FOR THE CHURCH

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THREE HUNDRED YEARS AGO

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SIX VOLUMES OF THIS SERIES

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THE
P R E F A C E
TO THE
R E A D E R.

THE Design of the following
Treatise is in general to represent the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourish'd within the first Three Hundred Years after Christ; but more particularly and especially to describe their Opinions and Practices, with respect to those things, that are now unhappily controverted between those of these Kingdoms, who are commonly known by the Names of Church of England-men, Presbyterians, Independents

A 2

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pendents and Anabaptists; for which reason it comes to pass, that to those Points, concerning which there is no difference amongst us, I have not spoken so largely as otherwise I might have done; and some other Customs of theirs I have not mentioned at all, because now neglected and disused by us.

What I have written as to this Subject, I have wholly collected out of the Genuine and unquestionably Authentick Writings of those Ages, that are now extant, making use of no other Writings whatsoever, except the Ecclesiastical History of Eusebius, which was writ in the beginning of the Fourth Age, and relates only those Affairs that were transacted in the Three former, beyond the Period of which time this Enquiry doth not reach; but is wholly limited thereby, and confined thereunto. That which hath been thus collected, has been done, I hope with the greatest Impartiality and Fidelity, without any prepossession of Mind, or any fraudulent dealing whatsoever, which the Reader may
the

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the sooner believe, and the easier be convinced of, since for the clearer Demonstration of my Faithfulness and Unprejudicedness herein, I have taken care to print in the Margent the Original Words of all the Passages that I have cited, at least of all that are necessary, together with the very Pages whence I fetch'd them, that so the Reader turning to the Pages mentioned in those Editions that I use, (which Editions I shall set down at the end of this Preface) and finding it according to my Quotations, may the more readily be perswaded, that throughout this whole Tract I have been every way honest and unbiass'd.

And as I have faithfully and impartially collected these Observations, so I have as modestly and unconcernedly represented them, avoiding all Words or Speeches that might seem to carry the least sharpness or Reflection in them, and have as nakedly expressed them, declining all affected or pompous Expressions, contenting my self with those,

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Terms, that most naturally serve to render the Truth more perspicuous and evident, according to the Observation of

Clemens Alexan-

Δεῖ γὰρ ἀληθείας
κηρύττειν, ἢ καὶ ἐπι-
βέλους καὶ φρονήσεως τὴν
φρόσιν σωθεῖναι πε-
ρᾶται ἢ ὀνομάζειν μί-
νον ὡς δύναται, ὃ βέλε-
ται. *Stromat. lib. 2. p.*
263.

drinus, ' He that would deliver the Truth, ought not studiously to affect an Elegancy of Expression, but

only to use such Words, whereby he may render what he means intelligible.

Whether all, or some, or none of the following Primitive Customs may be changed by the Civil Magistrate, or by a Convocational Assembly, I pretend not here to handle; my Design at present is only to search into matter of Fact, to find out what were the Usages of the Ancient Church within the first Three Hundred Years after Christ; for, as was said before, no lower do I intend to go, which after the most impartial and serious Enquiry I find to be according to the ensuing Treatise, in the pen-
ning

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ning whereof I have avoided all Prolixity and Tediouſneſs, and for that end omitting to answer ſeveral Objections, that I know may be made againſt ſeveral things which I have here aſſerted, mine Intention being briefly and perſpicuouſly to prove what I judge to be the true Practice of the Primitive Church, as to thoſe Points now diſputed by us.

As for the Occaſion of my Publishing this Treatiſe, it cannot be imagined to proceed from a Spirit of Vanity or Ambition, ſince I ſo far conceal my Name, as that even my Bookſeller knows not who I am; much leſs, I hope, will it be conſtrued by any, to proceed from a Spirit of Contention and Animofity, from an ill Deſign to foment and encrease our preſent Fews and Diviſions; ſince I aſſure the whole World, our unnatural Quarrels do ſo much afflict and trouble me, as that I would ſacrifice not only this Book, but alſo all that I either am or have, if thereby I might be an happy Inſtrument to compoſe and heal them.

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But amongst other Reasons, these two were the chiefest that swayed me hereunto, To inform others, and, To inform my self: To inform others what the Practices of the Primitive Apostolick Churches were, if any shall be inquisitive and desirous to know them; or, if I am mistaken, (as who is without his Errors?) to be better informed my self, which, I must needs confess, was that which I chiefly designed in the Publication hereof; wherefore without any Ostentation or challenging, but unfeignedly and sincerely to prevent mistakes in my younger Years, I humbly desire, (if the Request be not too bold,) and shall heartily thank any Learned Person, that will be so kind as to inform me, if he knows me to have erred in any one, or more Particulars, which he may do, either Publickly, or if he thinks fit, Privately, by Letter to my Bookseller, who will convey it safely to my Hands; and if any one that finds me deceived in any one or more Points, will favour me so far, as to undertake such

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a trouble, I should desire these few things of him, That he would be pleased, as I have done, to use only those Writings that were composed within my prescribed time, and if possible, the same Editions, and not only to form Objections against what I have written, but also to answer, or rather to give me another Sense of those Passages which I have cited, and then I promise, if my Mistakes are fairly shewn, I will not pertinaciously and obstinately defend them, but most willingly and thankfully renounce them, since my Design is not to defend a Party, but to search out the Truth.

I have but one thing more to add in this Preface, and that is, that when I first resolved on the printing of this Treatise, I designed to have published my Observations on the fourth general Head propounded in the Title Page to be enquired into, viz. The Worship of the Primitive Church, as well as now I have done those on the three former, but for some Reasons I have reserved
this

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this for a particular Tract by its self, which probably, though I do not absolutely promise it, may in a little time more be also published ; and that the rather, because in this Part I have made two or three References thereunto, which I thought good to acquaint the Reader with, that so if he cannot find some things that I have referred to in this Treatise, he may be assured they are to be met with in the ensuing one.

The

*The Primitive Authors mentioned
in this Treatise, together with
those Editions that I have made
use of, are as follow.*

S. *Ignatii Epistola Græco-Latin.
Quarto, Edit. Isaci Vossii. Amste-
lodam. 1646.*

*S. Barnabæ Epistola Catholica, Edit.
ad Calcem S. Ignatii, Quarto. Amste-
lodam. 1646.*

*S. Clementis Romani Epistola Græ-
co-Latin. Quarto Edit. Patricii Junii
Oxonii, 1633.*

*S. Irenæi Opera, Folio. Edit. Nic.
Galassii. Genevæ, 1580.*

*S. Justin Martyris Opera Græco-
Latin. Folio. Colonia, 1686.*

*Epistola Plinii Secundi Trajano Im-
peratori*

Authors Cited in this Treatise.

peratori de Christianis in fronte Operum Justin. Martyr. Colon. 1686.

Clementis Alexandrini Opera, Folio Edit. Heinsii. Lugdun. Batav. 1616.

Tertulliani Opera, Folio. Edit. Paris. 1580.

Novatiani De Trinitate & De Cibus Judaicis inter Opera Tertulliani. Edit. Paris. 1580.

Cypriani Opera, Folio. Edit. Sim. Goulart. apud Johan. le Preux. 1593.

Vita Cypriani per Pontium ejus Diaconum. In fronte Oper. Cyprian. Edit. Goulart. 1593.

Fragmentum Victorini Petavionensis De Fabrica Mundi, pag. 103, 104. Histor. literar. Dr. S. Cave, Edit. Folio. Londini, 1688.

Minucii Felices Octavius Edit. ad Calcem Tertullian. Apolog. per Desiderium Heraldum. Quarto. Paris. 1613.

Origenis Commentaria omnia quæ Græce Reperiuntur, Edit. de Huetii. 2 Vol. Folio. Rothomagi. 1668.

Originis contra Celsum, Libri Octo, & ejusdem Philocalia Græco-Latin. Edit.

Authors Cited in this Treatise.

Edit. Quarto, per Gulielm. Spencer. Cantabrigiæ, 1677.

Originis præi ευχης, seu, De Oratione. Græco-Latin. Octavo. Oxonii. 1685.

As for those other Works of *Origen* which are extant only in Latin, I have made no use at all of those of *Ruffin's* Translation, except his Creed, since in them we know not which we read, whether *Origen* or *Ruffin*; and as for those which were translated by more faithful Hands, I have used the Editions of *Merlin* or *Erasmus*, without nominating the Page.

Eusebii Pamphili Ecclesiastica Historia Græco-Latin. Folio. Edit. Henric. Vales. Paris. 1659. I have read only the Seven first Books of *Eusebius's* History, because the three others go beyond my limited Time.

As for the Writings of *S. Gregory* of *Neocæsarea*, they are but few, and from thence I have taken nothing but his Creed, so that there is no need to mention any Edition of his
Works

Authors Cited in this Treatise.

Works. The same I may say also of the short Epistle of *Polycarp*, which I have cited but once, and therein have used the Version of *Dr. Cave*, extant in his *Apostolici*, pag. 127.

There are yet some other Fathers whose remaining Tracts I have read, as *Theophilus Antiochenus*, *Athenagoras*, &c. who are not cited in this Treatise, because I have found nothing in them pertinent to my Design.

Books

Books Printed for, and Sold by Jonathan Robinson at the Golden Lion, and John Wyat at the Rose in St. Paul's Church-yard.

A Practical Exposition on the Ten Commandments, with other Sermons. By the Right Reverend Father in God Ezekiel Hopkins, late Lord Bishop of London-Derry.

The *New State of England*, under Their Majesties King *William* and Queen *Mary*: In three Parts.

The First contains a particular Description of *England*, in its several Counties: Of every County-Town, with the Distance and Common Road to it from *London*: As also a List of the Market-Towns in every Shire, with the Days when their Markets are kept: The Honours or Noblemens Titles from Counties, Cities, Towns or Mannors, with the number of Men each City or Burrough sends to serve in Parliament.

The Second Treats of the Inhabitants of *England*, their Complexion, Temper, Genius, Language, &c. of the English Way of Living, their Commerce, Laws, Religion and Government: Of the present King and Queen: A Relation of their Accession to the Crown: Of their Court, Forces and Revenues: Of the Nobility, Gentry, &c.

The Third Treats of the Courts, of Judicature, viz. The High Court of Parliament, Privy Council, Chancery, Kings-Bench, Common Pleas, Exchequer, Dutchy of *Lancaster*, and all other Courts: With a Catalogue of the Chief Persons in the Realm, both in Church and State, Magistrates and Officers Civil and Military.

ERRATA.

PAge 15. line 8, and 1.23. r. *Tertullian*. p.29. l.24.
 r. *bread*. p.41. l.23. r. *one*. p.43. l.18. r. *Synod*.
 p.44. l.19. r. *Anterus*. p.55. l.21. r. *competent*. p.59.
 l.17. r. *Office*. p.71. l.2. r. *someuch*. p.71. l.3. r. *Schis-*
matical. p.163. l.23. r. *then*. p.169. l.8. r. *reindu-*
ction. p.192. l.15. after *Bishop* r. *of*. p.196. l.26. r.
preach't. p.206. l.9. dele *if*. p.207. l.4. r. *Therapius*.
 p.217. l.21. or r. *and*. p.219. l.12. r. *Sun*. p.230. l.16.
 r. *their*.

ERRATA in the Margin.

Paginâ 9. lineâ 7. lege δεισιδαιμόνων. p.25. l.10.
 1. ἔχει, πῶς μᾶλλον. p.25. l.14. l. ἰσπερ φανῇ.
 p.26. l.10. l. συνέλευσις. p.27. l.6. l. χρεῖσθαι. p.33.
 l.3. l. *affistentis*. p.39. l.4. l. δυσιασησις. p.48. l.10.
 l. *Fraternitate*. p.69. l.4. l. Ἰξαπαλήσῃ. p.118. l.3.
 l. ἐντεροπῆν. p.124. l.29. l. *Genes*. p.160. l.11. l. δὲ δὲ.
 p.216. l.12. adde, & honore mutuo custodierunt. A-
 pud Cyprian. Epist. 75. §6. p.237. p.225. l.1.
 l. λύχοι.

*The Reader is desired to excuse or correct any other
 Faults he may meet withal, the Author having not
 seen all the Sheets.*

An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church.

CHAP. I.

§ 1. *The various Significations of the Word Church.* § 2. *A particular Church the Chief Subject of the ensuing Discourse : The constituent parts thereof, Two-fold, viz. Clergy and Laity.* § 3. *Each of these had their particular Functions, and both their joint Offices : Three things on which a great part of the following Discourse depends, proposed to be handled, viz. The Peculiar Acts of the Clergy, The Peculiar Acts of the Laity, and the Joint Acts of them both.* § 4. *The Peculiar Acts of the Clergy propounded to be discussed according to their several Orders : First, of the Bishops : A View of the World as it was in a state of Heathenism, at the first Preach-*
B
ing

2 The Constitution, Discipline, &c.

ing of Christianity, necessary to be consider'd: Where the Apostles planted Churches, they appointed the first Converts to be Bishops thereof. § 5. But one Bishop in a Church: The Orthodoxy of the Faith proved from the Succession of the Bishops: The Titles and Relation of the Bishop to his Flock,

§ 1. **T**HAT we may give the more clear and distinct Answer to this Important Query, it is necessary, that we first examin the Primitive Notion of the Word *Church*, upon the due apprehension of which depends the Right Understanding of a great Part of our following Discourse.

This word, *Church*, as in our modern acceptation, so also in the Writings of the Fathers, is equivocal, having different Significations according to the different Subjects to which it is applyed. I shall not here concern my self about the Derivation of the Word, or its Original Use amongst the Heathens, from whom it was translated into the Christian Church; but only take notice of its various Uses amongst the ancient Christians, which were many, as

I. It

I. It is very often to be understood of the *Church Universal*, that is, of all those, who throughout the face of the whole Earth professed Faith in Christ, and acknowledged him to be the Saviour of Mankind. This *Irenæus* calls, ¹ *The Church dispersed thro' the whole World to the ends of the Earth*, and ² *The Church scattered in the whole World*. And *Origen* calls it, ³ *The Church of God under Heaven*. This is that which they called the *Catholick Church*, for *Catholick* signifies the same as *Universal*. Thus *Polycarp* when he was seized by his Murderers, prayed for ⁴ *The Catholic Church throughout the World*. And in this Sense *Dionysius Alexandrinus* calls the persecuting Emperor *Macrianus*, ⁵ *a Warrior against the Catholic Church of God*.

¹ Ἡ ἐκκλησία, καὶ ὅλης τῆς οἰκουμένης ὡς πρῶτων τῆς γῆς διεσπαρμένη. *Lib. 1. cap. 2. p. 34.*

² Ἡ ἐκκλησία ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη. *Lib. 1. cap. 3. p. 36.*

³ Ἡ ὑπὸ τοῦ Θεοῦ ἐκκλησία τῆς Θεῶ. *Apud Euseb. lib. 6. c. 25. p. 226.*

⁴ Πάντης τῆς καὶ τὴν οἰκουμένην καὶ καθολικῆς ἐκκλησίας, *Apud Euseb. lib. 4. cap. 15. p. 131.*

⁵ Τῆς καθολικῆς Θεῶ ἐκκλησίας πολέμιος. *Epist. ad Hermam. apud Euseb. lib. 7. c. 10. p. 256.*

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II. The word *Church* is frequently to be understood of a *particular Church*, that is, of a Company of Believers, who at one time, in one and the same place, did associate themselves together, and concur in the Participation of all the Institutions and Ordinances of Jesus Christ with their proper Pastours and Ministers. Thus

⁶ Ea quæ est in quoque loco Ecclesia. *Lib. 2. c. 56. p. 158.*

⁷ Πολλὴ σωπεσμένη-
σεν ἡμῶν ἐκκλησία. *A-*
pud Euseb. lib. 7. c. 11. p.
259.

⁸ Ubi tres, Ecclesia est. *Exhort. ad Castitat. p. 457.*

⁹ Ecclesia Romana, *Cyprian. Epist. 31. § 3. p. 70.*

¹ Ἐκκλησία τῇ ἐσθ' ἐν Σμύρνῃ. *Ignat. ad Smirn. p. 1.*

² Τὴν ἐκκλησίαν τὴν ἐν Ἀντιοχείᾳ. *Idem. Ibid. p. 8.*

³ Ἐκκλησία ἡ Ἀδωνήσι, ἐν Ἀλεξανδρείᾳ. *Origen contr. Celsum, lib. 3. c. 129.*

Irenæus mentions that Church ⁶ which is in any place. And so *Dyonisius Alexandrinus* writes, that when he was banished to *Cephro* in *Lybia*, ⁷ there came so many Christians unto him, that even there he had a

Church. *Tertullian* thinks that, ⁸ Three were sufficient to make a Church. In this sense we must understand, ⁹ the Church of Rome, ¹ the Church of Smyrna, ² the Church of Antioch, ³ the Church of Athens, the Church of Alexandria, or the Church in any other such

such place whatsoever, that is, a Congregation of Christians assembling all together for Religious Exercises at *Rome, Antioch, Smirna, Athens, Alexandria*, or such like places.

III. The Word *Church* is sometimes used for the Place, where a particular Church or Congregation met for the Celebration of Divine Service. Thus *Paulus Samosatenus* the Heretical Bishop of *Antioch* ordered certain Women to stand ⁴ in the middle

of the Church, and sing Psalms in his Praise. So *Clemens Alexandrinus* adviseth, that Men and Women should with all Modesty and Humility enter ⁵ into the Church. So the Clergy of the Church of *Rome* in their Letter to *Cyprian* concerning the Restitution of the Lapsed, give as their advice, ⁶ That they should only come to the Threshold of the Church-door, but not go over it. And in this Sense is the Word frequently to be

⁴ Ἐν μέσῃ τῇ ἐκκλησίᾳ.
Epist. Synod. Antioch. apud Euseb. lib. 7. cap. 30. p. 281.

⁵ Ἐπὶ τῷ ἐκκλησίᾳ.
Pedag. lib. 3. cap. 11. p. 189.

⁶ Adeant ad limen Ecclesiae. *Apud Cyprian. Epist. 31. § 7. p. 71.*

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De præscript. advers. Heret. p. 90. De Corona Militis, p. 336. And very often in his Book De Virginibus Velandis. De Orat. § 20. p. 132.

understood in ⁷ *Tertullian*, ⁸ *Origen*, and others, to recite whose Testimonies at large would be both tedious and needless.

IV. I find the Word *Church* once used by *Cyprian* for a Collection of many particular Churches, who mentions in the

⁹ In Provinciâ Africâ & Numidiâ Ecclesiam Domini, *Epist. 71. §. 4. p. 214.*

Singular Number, ⁹ *the Church of God in Africa and Numidia.* Else I do not

remember, that ever I met with it in this Sense, in any Writings either of this, or the rest of the Fathers; but whenever they would speak of the Christians in any Kingdom or Province, they always said in the Plural; *The Churches*, never in the Singular, *The Church* of such a Kingdom or Province. Thus *Dionysius Alexandrinus* doth not say the

¹ *ἡ τῆς Κιλικίας ἐκκλησία. Apud Euseb. lib. 7. c. 5. p. 251.*

Church, ¹ *but the Churches of Cilicia.* And so *Irenæus* mentions, ² *The Churches that were in Germany,*

² *ἡ ἐν Γερμανίᾳ ἐκκλησία ἐν ταῖς Ἰβηρίαις, ἐν Κελτοῖς, καὶ τὰς Ἀνατολάς, ἐν Αἰγυπτῷ, ἐν Λιβύῃ. Lib. 1. c. 3. p. 36.*

Spain,

Spain, France, the East, Egypt and Lybia.

So also *Tertullian*

speaks of the³ Churches of Asia and Phrygia, and ⁴ the Churches of Greece. And

so of every Country they always express

the Churches thereof in the Plural Number.

V. The Word *Church* frequently occurs for that, which we commonly call the Invisible Church, that is, for those, who by a Sound Repentance and a Lively Faith, are actually interested in the Lord Jesus Christ: According to this signification of the Word must we understand *Tertullian*, when he

says, that *Christ had espoused the Church*, and, that ⁶ there was a *Spiritual Marriage between Christ and the Church*. And

that of *Irenæus*, ⁷ That the Church was fitted according to the form of the Son of God. And in

this Sense is the Word oftentimes used

³ Ecclesiis Asiæ & Phrygiæ. *Adversus Praxeam*, p. 314.

⁴ Per Græciam Ecclesiæ. *De Virgin. Veland.* p. 386.

⁵ Christus sibi sponsabat ecclesiam. *Advers. Marcion. lib. 4.* p. 196.

⁶ Spirituales nuptias Ecclesiæ & Christi. *Exhort. ad Castitat.* p. 455.

⁷ Ecclesia ad figuram imaginis filii ejus coaptetur. *Lib. 4. c. 72.* p. 308.

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in others of the Fathers, as I might easily shew, if any one did doubt it.

VI. The Word *Church* is frequently to be interpreted of the Faith and Doctrine of the Church. In this Sense *Irenaus*

* *Conversos ad ecclesiam Dei, Lib.3. c.46. p.229.*

prays, *That the* ³ *Hereticks might be reclaimed from their Heresies, and be converted to the Church of God* ; and exhorts all sincere Christians not to follow He-

* *Confugere ad Ecclesiam. Lib.5. c.17. p.342.*

reticks, but to ⁹ *fly to the Church* : Upon which account Hereticks are said to have left the Church, as *Tertullian* told

* *Marcion*, that when he became an Heretick, ¹ *he departed*

* *Ab Ecclesia Christi recessisti. De carne Christi, p.13.*

from the Church of Christ, and their Heresies are said to

be dissonant from the Church, as *Origen* writes, *that the Opinion of the Transmi-*

* *Ἀλλότριον τῆς ἐκκλησίας. Comment. in Mat. Tom.13. p.304. Vol.1.*

gration of Souls was ² *alien from the Church.*

There are yet several other Significations of this Word, though not so usual as some of the forementioned ones, nor so pertinent to my Design, so that I might justly

justly pass them over, without so much as mentioning them: But lest any should be desirous to know them, I will just name them, and then proceed to what is more material.

Besides then those former Significations, the Word according to its Original Import is also used for any Congregation in general; sometimes it is applied to any particular Sect of Hereticks, as *Tertullian* calls the

Marcionites ³ The Church of Marcion:

³ *Ecclesiam suam. Adversus Marcion. Lib. 5. p. 255.*

At other times it is attributed to the Orthodox in opposition to the Hereticks, as

by the same ⁴ *Tertullian*:

⁴ *Hæreses Ecclesiam laessentes. De præscript. advers. Heret. p. 69.*

Sometimes it is appropriated to the Heathen Assemblies, as by

⁵ *Origen*, at other times in Opposition

⁵ *Ἐκκλησίαις Δαιμονίων, καὶ ἀκολάτων, καὶ ἀδίκων. Contra Gels. lib. 3. p. 128.*

to the Jews it is ascribed to the believing

Gentiles, as by

⁶ *Irenæus*: In some places it is taken for the Deputies of a

⁶ *Ea quæ ex gentibus est Ecclesia, Lib. 4. c. 37. p. 271.*

Par-

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⁷ Ἀσπάζομαι ὑμᾶς ἀπὸ
Σμύρνης ἀμα ταῖς συμ-
παρέταις με ἐκκλησί-
αις τῆς Θεῆς. *Ad Phila-
delph. p. 52.*

Particular Church,
as in ⁷ *Ignatius*. In o-
ther places it signi-
fies the Assembly of
the Spirits of just
Men made perfect

in Heaven, which we commonly call the
Church Triumphant,

⁸ Οὐρανίον ἐκκλησίαν.
Padag. lib. 2. c. 1. p. 104.

as in ⁸ *Clement's Alex-
andrinus*. Once I find
it denoting the ⁹ Lai-
ty only, in opposi-
tion to the Clergy :
And once signifying
only ¹ Christ as the
Head of the faith-
ful.

⁹ Ἐπίσκοπο καὶ Πρεσ-
βύτεροι, καὶ Διάκονοι, καὶ
αἱ ἐκκλησίαι τῆς Θεῆς.
*Apud Euseb. lib. 7. cap. 30.
p. 279.*

¹ Ecclesia vero Christus.
*Tertullian. de pœnitentia,
p. 382.*

§ 2. But the usual and common Accep-
tation of the Word, and of which we
must chiefly treat, is that of a Particu-
lar Church, that is, a Society of Christi-
ans, meeting together in one place un-
der their proper Pastours, for the Per-
formance of Religious Worship, and the
exercising of Christian Discipline.

Now the first thing that naturally pre-
sents its self to our Consideration, is to
enquire into the Constituent Parts of a
Particular Church, or who made up and
composed such a Church. In the general

ral, they were called

Ἐκλεκτοὶ, the ² Elect,

³ the Called and San-

ctified by the Will of

God. And in innum-

erable places they

are called Ἀδελφοὶ,

the Brethren, because

of their Brotherly Love and Affection;

and Πιστοὶ, the Faithful, in opposition to

the Pagan World, who had no Faith in

the Lord Jesus Christ, nor in the Promises

of the Gospel. But more particularly we

may divide them into two Parts; into the

People that composed the Body of the

Church, and those Persons who were set

apart for Religious and Ecclesiastical Em-

ployments: Or to conform to our ordi-

nary Dialect, into the Clergy and Laity,

which is an early distinction, being men-

tioned by ⁴ Clemens

Romanus, and after

him by ⁵ Origen, and

several others.

Ἰδεταί, Epist. 1. ad Cor. p. 53.

Jerem. p. 113, 114. Vol. 1.

² Epist. Eccles. Smirn. ad

Eccles. Philomil. apud

Euseb. lib. 4. c. 15. p. 134.

³ Κλητοῖς καὶ ἡγιασμέ-

νοῖς ἐν δελημασί Θεῷ.

Clem. Roman. Epist. 1. ad

Cor. p. 1.

⁴ Τοῖς ἱερεῦσιν ἰδοὺ :

τόπου προσέτακται, ὁ

λαϊκὸς ἄνθρωπος τοῖς

λαϊκοῖς προστάγμασιν

⁵ Homil. 11. in

§ 3. Each of these had their Particular Offices, and both together had their joynt Employments, to all which I shall distinctly

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distinctly speak in the ensuing Tract, as they naturally resolve themselves into these Three Particulars :

- I. The Peculiar Acts of the Clergy.
- II. The Peculiar Acts of the Laity.
- III. The Joint Acts of them both.

By the Resolution of which three Questions, some Discovery will be made of the Constitution and Discipline of the Primitive Church, and of their Practice with respect to many Points unhappily controverted amongst us.

§ 4. I begin with the first of these, What were the Peculiar Acts of the Clergy? Now here must be consider'd the Functions of every particular Order and Degree of the Clergy, which we may say to be three, *viz.* Bishops, Priests and Deacons, whose Employments we shall severally handle; as also several other Points, which under those Heads shall offer themselves unto us. I shall begin first with the Bishop; but for the better understanding both of him and the rest, it will be necessary, first of all, to consider the condition of the whole World, as it was before the Preaching of the Gospel,

spel, in a state of Paganism and Dark-
ness, having their Understandings cloud-
ed with Ignorance and Error, alienated
from God, and the true Worship of him,
applauding their own brutish Inventions,
and adoring as God whatever their cor-
rupted Reason and silly Fancies proposed
to them as Objects of Adoration and Ho-
mage. Into this miserable state all Man-
kind, except the *Jews*, had wilfully cast
themselves; and had not Christ the Son
of Righteousness enlightned them, they
would have continued in that lost and
blind condition to this very day: But
our Saviour having on his Cross Tri-
umphed over Principalities and Powers,
and perfectly conquered the Devil, who
before had rul'd effectually in the Hea-
then World; and being ascended into
Heaven, and sat down at the Right Hand
of the Father, on the day of Pentecost
he sent down the Holy Ghost on his Apo-
stles and Disciples, who were then assem-
bled at *Jerusalem*, enduing them thereby
with the Gift of Tongues, and working
Miracles, and both commissionating and
fitting them for the Propagation of his
Church and Kingdom, who having recei-
ved this Power and Authority from on
high, went forth Preaching the Gospel,
First,

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First, to the Jews, and then to the Gentiles, declaring those glad Tidings to all Kingdoms and Provinces ; so that as the

Apostle Paul said, *Their*
Rom. 10. 18. Sound went into all the

earth, and their words unto
the ends of the world ; every one taking a

particular part of the World for his proper Province, to make known the joyful

News of Life and Salvation through Christ therein. Thus St. Andrew principally preach'd the Gospel in *Scythia*, St.

Bartholomew in *India*, St. *Matthew* in *Parthia*, St. *John* in the *Lesser Asia*, and all

the rest of the Apostles had their particular Provinces allotted them, wherein

they went forth preaching the Gospel ; and as they came to any City, Town or

Village, they published to the Inhabitants thereof the blessed news of Life and Im-

mortality through Jesus Christ, constituting the first Converts of every place

through which they passed, Bishops and Deacons of those Churches which they

there gathered. So

saith *Clemens Romanus*, ² The Apostles

went forth preaching in City and Country,

appointing the First Fruits of their Ministry
for

² Καθίστατον τοὺς ἀπαρχὰς αὐτοὺς εἰς ἐπισκοπὰς καὶ διακόνους, Epist. 1. ad Corinth. p. 54.

for Bishops and Deacons, generally leaving those Bishops and Deacons to govern and enlarge those particular Churches, over which they had placed them, whilst they themselves passed forwards, planted other Churches, and placed Governors over them. Thus saith

* *Tertullian*,³ *Clemens* was ordained Bishop of Rome by St. Peter, and Polycarp Bishop of Smirna by Sr. John.

³ *Smirnaeorum Ecclesia habens Polycarpum ab Johanne conlocatum, Romanorum Clementem à Petro ordinatum. De praescript. advers. Haeret. p. 80.*

§ 5. Whether in the Apostolick and Primitive days, there were more Bishops than one in a Church, at first sight seems difficult to resolve: That the Holy Scriptures and ⁴ *Clemens*

Romanus mention many in one Church, is certain: And on the other hand it is

⁴ *Ἐποταχθέντες τοῖς ἡγεμένους ὑμῶν. Epist. 1. ad Cor. p. 2.*

as certain, that *Ignatius*, *Tertullian*, *Cyprian*, and the following Fathers affirm, that there was and ought to be but one in a Church. These Contradictions may at the first view seem Inextricable; but I hope the following Account will reconcile all these seeming Difficulties, and
withal

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withal afford us a fair and easie Conception of the difference between the Ancient Bishops and Presbyters.

I shall then lay down as sure, that there was but one Supreme Bishop in a place, that was the ὁ Ἐπίσκοπος, The Bishop, by way of Eminency and Propriety. The proper Pastor and Minister of his Parish, to whose Care and Trust the Souls of that Church or Parish, over which he presided, were principally and more immediately committed. So saith

Unus in Ecclesia ad
tempus Sacerdos. *Epist.*
55. § 6. p. 138.

Cyprian, ' There is
but one Bishop in a
Church at a time.

And so Cornelius

Objects to Novatian, That he did not remember, ' that there

οὐκ ἦν πάλω ἓνα ἐπίσκοπος. δεῖν εἶναι ἐν καθολικῇ ἐκκλησίᾳ. *Ad Fabium. Antioch. apud Euseb. lib. 6. c. 43. p. 244.*

ought to be but one Bishop in a Church.

And throughout the whole Epistles of

Ignatius, and the

generality of Writers succeeding him, we find but one single Bishop in a Church, whose Quotations to which purpose would be fruitless to recite here, since the constant Practice of the Universal Church confirms it, and a great part of the following Discourse will clearly Illustrate it.

Only

Only it may not be impertinent to remark this by the way, that by the *διαδοχαι*, or Succession of Bishops, from those Bishops who were Ordained by the Apostles, the Orthodox were wont to prove the Succession of their Faith, and the Novelty of that of the Hereticks; Let them demonstrate the Original of their Churches, as Tertullian challenges the Marcionites and other Hereticks; Let them turn over the Orders of their Bishops, and see, whether they have had a Succession of Bishops from any one who was Constituted by the Apostles or Apostolick men: Thus the truly Apostolick Churches have, as the Church of Smirna has Polycarp there placed by St. John, and the Church of Rome Clement, ordained by Peter; and other

Edant origines ecclesiarum suarum, evolvant ordinem Episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex Apostolis vel Apostolicis viris, qui tamen cum Apostolis perseveraverit, habuerit autorem & antecessorem. Hoc enim modo Ecclesie Apostolice census suos deferunt, sicut Smirnaeorum Ecclesia habens Polycarpum ab Johanne conlocatum refert, sicut Romanorum Clementem à Petro ordinatum proinde utique exhibent, quos ab Apostolis in Episcopatum constitutos, Apostolici seminis traduces habeant. De præscript. advers. Hæret. p. 78.

C

Churches

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Churches can tell, who were ordained Bishops over them by the Apostles, and who have been their Successors to this very day. So also

¹ Eam traditionem quæ est ab Apostolis, quæ per Successiones Presbyterorum in ecclesiis custoditur, provocamus eos. *Lib. 3. c. 2. p. 170.*

on of Bishops.

says Irenæus, ¹ We challenge the Hereticks to that Tradition, which was handed down from the Apostles by the Successi-

² *Lib. 3. c. 3. p. 170, 171.*

And in the ² next Chapter of the same Book, the said Father gives us a Catalogue of the Bishops of Rome till his days, by whom the true Faith was successively transmitted down from the Apostles; in which Catalogue we find but one Bishop at a time, and as he died, so another single Person succeeded him in the Charge of that Flock or Parish.

So that this Consideration evidences also, that there was but one Bishop strictly so called, in a Church at a time, who was related to his

³ A pastore oves, & filios a parente separare. *Cyprian. Epist. 38. § 1. p. 90.*

Flock, ³ as a Pastor to his Sheep, and a Parent to his Children. The

Titles of this Supreme Church-Officer are most of them reck-

reckoned up in one place by *Cyprian*,
which are, ¹ *Bishop*,
Pastour, *President*,
Governour, *Superin-*
tendent and Priest.
And this is he,
which in the Reve-
lations is called ² *the*
Angel of his Church, as
Origen thinks, which
Appellations denote
both his Authority
and Office, his Power and Duty, of both
which we shall somewhat treat, after
we have discoursed of the Circuit and
Extent of his Jurisdiction and Superinten-
dency, which shall be the Contents of the
following Chapter.

¹ *Episcopus, Præpositus,*
Pastor, Gubernator, An-
tistes, Sacerdos. Epist. 69.
§ 5. p. 208.

² Προεστῶτας τῶν ἐκ-
κλησιῶν ἀγγέλους λέ-
γεται ὁ ἀπὸ τοῦ Ἰωάννου
ἐν τῇ Ἀποκαλύψει. *De*
Oratione, § 35. p. 34.

C H A P. II.

§ 1. *As but one Bishop to a Church, so but one Church to a Bishop. The Bishop's Cure never call'd a Diocess, but usually a Parish, no larger than our Parishes.* § 2. *Demonstrated by several Arguments.* § 3. *A Survey of the extent of several Bishopricks, as they were in Ignatius's days, as of Smirna.* § 4. *Ephesus.* § 5. *Magnesia.* § 6. *Philadelphia.* And § 7. *Trallium.* § 8. *The Bigness of the Diocess of Antioch.* § 9. *Of Rome.* § 10. *Of Carthage.* § 11. *A Reflection on the Diocess of Alexandria.* § 12. *Bishops in Villages.* § 13. *All the Christians of a Diocess met together in one place every Sunday to serve God.*

§ 1. **H**AVING in the former Chapter shewn that there was but one Bishop to a Church, we shall in this evidence, that there was but one Church to a Bishop, which will appear from this single Consideration, viz. That the ancient Diocesses are never said to contain Churches, in the Plural, but only a Church, in

in the Singular. So they say, ¹ the Church of the Corinthians, ² the Church of Smirna, ³ the Church in Magnesia, ⁴ the Church in Philadelphia, ⁵ the Church in Antioch, and so of any other place whatsoever, the Church of, or in such a place.

¹ Τὴν Κορινθίων ἐκκλησίαν. Clem. Roman. Epist. 1. p. 62.

² Smirnis Ecclesia. Irenaeus lib. 3. c. 3. p. 171.

³ Τὴν ἐκκλησίαν τὴν ἔσαν ἐν Μαγνησίᾳ. Ignat. Epist. 4. p. 30.

⁴ Ἐκκλησία τῇ ἐστὶ ἐν Φιλαδελφίᾳ. Idem Epist. 5. p. 38.

⁵ Τὴν ἐκκλησίαν τὴν ἐν Ἀνποχείᾳ. Idem ibidem. p. 45.

This was the common name whereby a Bishops Cure was denominated, the Bishop himself being usually called, The Bishop of this or that Church, as *Tertullian* saith, ⁶ That Polycarp was ordained Bishop of the Church of Smirna.

⁶ Polycarpus in Smirnis ecclesia constitutus episcopus. Irenaeus lib. 3. cap. 3. p. 171.

As for the Word *Diocesis*, by which the Bishops Flock is now usually exprest, I do not remember that ever I found it used in this Sense by any of the Ancients: But there is another Word, still retained by us, by which they frequently denominated the Bishops Cure, and that is *Parish*: So in the Synodical Epistle of *Irenaeus* to

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Pope Victor, the Bishopricks of Asia are twice called ¹ Parish.

¹ Τῶν περιουσιῶν. *Apud Euseb. lib. 3. cap. 24. p. 193.*

² Τῆς ἐν Ἀλεξανδρείᾳ περιουσίας, *lib. 2. c. 24. p. 66*

³ Τῆς ἐν Ἐφέσῳ περιουσίας. *Lib. 3. c. 4. p. 73.*

⁴ Τῆς Κορινθίων περιουσίας, *Lib. 3. c. 4. p. 74.*

⁵ Τῆς Ἀθηνῶν περιουσίας, *Lib. 4. c. 23. p. 144.*

⁶ Τῆς καὶ Καρχηδονια περιουσίας. *Lib. 7. cap. 3. p. 251.*

es. And in Eusebius Ecclesiastical History the Word is so applied in several hundred places. It is usual there to read of the Bishops of the ² Parish of Alexandria, of the ³ Parish of Ephesus, of the ⁴ Parish of Corinth, of the Parish of ⁵ Athens, of the ⁶ Parish of Carthage; and so of the Bishops of the Parish-
es of several other Churches; by that

Term denoting the very same, that we now call a Parish, viz. a competent number of Christians dwelling near together, having one Bishop, Pastor or Minister set over them, with whom they all met at one time to Worship and serve God. This may be evinc'd from the intent of the Word it self, which signifies a Dwelling one by another, as Neighbours do; or an Habitation in one and the same place, as the Church of *Smirna* writ to the Church

Church ¹ that Pa-
 rished in Philomeli- ¹ Apud Euseb. lib. 4. c. 15.
 um, τῇ παροικίᾳ ἐν p. 129.

Φιλομηλίῳ. And the
 Epistle of Clemens Romanus is to the
 Church of God

² Parishng at Co- ² Epist. I. ad Cor. p. I.

rinth, παροικίᾳ Κό-
 εινθον, that is, dwelling or living in Philomi-
 lium and Corinth; so that a Parish is the
 same with a Particular Church, or a sin-
 gle Congregation; which is yet more e-
 vident from a Passage in the Dissertations
 of Apollonius against Alexander a Cata-
 phrygian Heretick, wherein it is said,
 That because that Heretick had been a
 Robber, therefore

³ that Parish to which
 he belonged would not
 receive him, that
 is, that particular

³ Ἡ ἰδὲ παροικία αὐ-
 τὸν ὅθεν ὡς ἐκ ἐδεξάτο.
 Apud Euseb. lib. 5. cap. 18.
 p. 185.

Church or Congre-
 gation to which he appertained, exclu-
 ded him from Communion because of his
 Depredations and Robberies; so that a
 Parish and a Particular Church are Syno-
 nimous Terms, signifying one and the same
 thing; and consequently a Bishop having
 but one Parish under his Jurisdiction,
 could extend his Government no farther

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than one single Congregation; because a single Congregation and a Parish were all one, of the same Bulk and Magnitude.

§ 2. But that the Bishops Diocesis exceeded not the Bounds of a modern Parish, and was the same, as in Name, so also in Thing, will appear from these following Observations, as,

1. All the People of a Diocesis did every Sunday meet all together in one place to Celebrate Divine Service. Thus saith

Justin Martyr, ¹ On Sunday all Assemble together in one Place, where the Bishop preaches and prays; for *as Ignatius* writes, ² Where the Bishop is, there the People must be; and, ³ there is a necessity that we do nothing without the Bishop; since ⁴ it is unlawful to do any thing without him; for ⁵ where the Pastour is, there the Sheep ought to follow; wherefore

¹ Πάντων ἐν τῷ αὐτῷ συνέλδοις γίνεσθαι. *Apol.* 2. p. 98.

² Ὃπου ἂν θανῇ ὁ ἐπισκοπος ἐκεῖ τὴν πλὴν θύω. *Epist. ad Smirn.* p. 6.

³ Ἀναγκασίαν ἐν ἑσιν ἀνευ τοῦ ἐπισκόπου μηδὲν ποιεῖν ὑμᾶς. *Epist. ad Tralles.* p. 48.

⁴ Οὐκ ἔξον ἐστιν χωρὶς τοῦ ἐπισκόπου ἢ τε βαπτίζειν, ἢ τι ἀγάπῳ ποιεῖν. *Epist. ad Smirn.* p. 6.

⁵ Ὃπου ὁ ποιμὴν ἐστιν, ἐκεῖ ὡς πρόβατα ἀκολουθεῖτε. *Epist. ad Philadelph.* p. 40.

as

as Christ did nothing without the Father, so do you nothing without the Bishop and Presbyters, but assemble into the same place, that you may have one Prayer, one Supplication, one Mind, and one Hope; for if the Prayer of one or two have so great a force, how much more prevalent must that be, which is made by the Bishop and the whole Church? He then that doth not assemble together, is proud, and hath condemned himself:

For it is written, God resisteth the proud. Let us not therefore resist the Bishop, that we may be subject to God. So that these Passages clearly prove, That all the Members of the Bishops Church assembled together in one place to send up their common Prayers to the Throne of Grace, and to discharge those other Religious Duties which were incumbent on them, which convincingly evidences the Bishops Church to

6. Ἄνδ τὸ ἐπισκόπου καὶ
πρεσβυτέρων, μη-
δὲν χωρίζετε, ἀλλ' ἐπὶ
τὸ αὐτὸ μίαν προσέχου,
μίαν διησιν, εἰς νῆς, μίαν
ἐλπίς. Epist. ad Magnes.
P. 33.

Ἦν γὰρ ἐνθ' καὶ δευτέρῃ
προσευχῇ παύσει τὸ ἰσχυρὸν
ἔχει πόσῳ, μᾶλλον ἢ τε
τὸ ἐπισκόπου, καὶ πάντες
ἐκκλησίας; ὁ ἐν μὴ ἐ-
ρχόμενός ἐπὶ τὸ αὐτό,
ἔστ' ὅτι ἡδὴ ὑπερφανὴ καὶ
ἐαυτὴν δέκεινεν, γὰρ
γροῦσαι γὰρ ὑπερηφάνοις
ὁ Θεὸς ἀντιτάσσεται,
σπεύδωμεν ἐν μὴ ἀν-
τιτάσσειν τῷ ἐπι-
σκόπῳ, ἵνα ὧμεν Θεῷ
ὑποτασόμενοι. Epist. ad
Ephes. p. 20.

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to be no bigger than our Parishes; for if it had been bigger, it would have been impossible that the Members thereof, should have constantly assembled together in one place, as we see here they did.

2. The Bishop had but one Altar or Communion Table in his whole Diocese, at which his whole Flock received the Sacrament from him.

¹ Ἐν δυοσάκειον ὁς εἷς ἐπίσκοπος. Epist. ad Philad. p. 41.

¹ There is but one Altar, says Ignatius, as there is but one Bishop.

At this Altar the Bishop administered the Sacrament to his whole Flock at one time. So writes

² Sacramenti veritatem fraternitate omni præsente celebramus. Epist. 63. § 12. p. 177.

Cyprian, ² We Celebrate the Sacrament, the whole Brotherhood being present. And

³ Τῇ τῇ ἡλίου λεγομένη ἡμερᾷ πάντων ἐπὶ τὸ αὐτὸ συνάλλοις γίνεται, διὰ δόσεως καὶ ἡ μετ' αὐτοῦ ἐκείνων ἐκείνων γίνεται, καὶ τοῖς ἐκείνοις διὰ τῶν διακόνων πέμπεται. A. p. 98.

thus it was in Justin Martyr's Days, ³ The Bishop's whole Diocese met together on Sunday, when the Bishop gave them the Eucharist; and if any were absent, he sent it to

them by the Deacons. Certainly that Diocese could not be large, where all usually communicated

communicated at one time; and the Deacons carried about the Consecrated Eucharist to those that were absent; which would have been an endless and painful Task for the Deacons, had their Bishoprick contained more Christians in it, than one Congregation would have held. *Tertullian* writes, that in his Time and Country, ¹ the Christians

received the Sacrament of the Lord's Supper from the hands of the Bishop alone.

¹ Nec de aliorum manu quam de presidentium sumimus. *De corona militis*, p. 338.

Now in those days and places they communicated at least

² three times a week,

² *Vid. de oratione*, p. 661.

viz. Wednesdays, Fridays, and Lord's Days, which had been impossible to have been done, if the Bishop had had Inspection over more than one Congregation, as is obvious to every ones Reason; for the Bishop being Finite and Corporeal as well as others, could not be present in many places at once, but must be confined to one determinated fixed place, in which alone he could administer and dispense the Eucharist: And for this Reason it is, that

Ignatius exhorts the *Philadelphians* ³ 10
use the one Eucharist,

³ Μία εὐχαριστία κτλ. *Epist. ad Philadelph.* p. 40.

tha

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that is, not to leave the Bishop, and communicate elsewhere, but to partake of that single Eucharist which was administered by him : For as he proceeds to

¹ Μία ὁ σῶς ὁ καὶ ὁ
ἡμῶν Ἰησοῦ Χριστὸς, καὶ ἐν
πρωτοῦτον, ἐν εὐχαριστίᾳ,
ὡς εἰς ὁμοῦ καὶ ὁμοῦ. Ibid.

say in the same place, *There is but one Body of our Lord Jesus Christ, one Cup, one Altar, and one Bishop.*

As there was but one Bishop in a Church, so there was but one Altar, a Bishop and an Altar being Correlates : So that to set up another Altar, was a Periphrasis of a Schismatick, or of one that causelessly separated from his lawful Bishop, and set up another, which was that they called *Schism*, as we shall shew in its proper place. Thus *Cyprian* describes a Schismatick as one,

² Contemptis episcopis, & Dei Sacerdotibus derelictis constituere aude aliud altare. *De Unitat. Ecclesiae*, § 15. p. 301.

that contemns his Bishop, leaves the Ministers of God, and dares to set up another Altar :

And particularly he brands *Novatian* as such an one, because

³ Profanum altare erigere. *Epist.* 67. § 2. p. 198.

he erected a profane Altar, that is, an Altar in opposition to the Altar of Cornelius his lawful Bishop : For, as he saith in

in another place,

¹ No man can regularly constitute a new Bishop, or erect a new Altar, besides the one Bishop, and the one Altar: For which

Reason he calls the Altar that is erected by Schismaticks, against the One Altar of their lawful Bi-

shops, ² A profane Altar: Which agrees with that of Ignatius, that ³ He that is within the Altar is pure, but he that does any thing without the Bishops, Priests and Deacons, is impure; and as he says in another place, ⁴ Whosoever is without the Altar, wants the Creed of God.

3. The other Sacrament of Baptism was generally administred by the Bishops alone within their Respective Diocesses. So saith Tertullian,

⁵ Before the Bishop

abolo & pompæ. De Coren. Milit. p. 336.

¹ Aliud altare constitui, aut Sacerdotium novum fieri, præter unum altare, & unum sacerdotium, non potest. Epist. 40. § 4. p. 93.

² Altare profanum. Epist. 65. § 4. p. 193.

³ Ὁ ἐν τῇς εὐχαριστίας ὢν, καὶ διὰ τὸ ὅτι, τὸ ἐστὶν, ὁ καὶ ἐν τῇς εὐχαριστίας, καὶ πρεσβυτερίᾳ, καὶ διακονίᾳ μερόμενος πᾶσι τοῖς καὶ διὰ τὸ ἐστὶν τῇ συνειδήσει. Epist. ad Tralles. p. 50.

⁴ Ἐὰν μὴ τις ᾖ ἐν τῇς εὐχαριστίας, ὑπερβαίνει τὸ δεῖτε τὸ Θεῷ. Epist. ad Ephes. p. 20.

⁵ Sub Antistitis contestamur nos renunciare di-

we renounce the Devil and the World. For

¹ Non nisi in Ecclesia
præpositis licere baptiza-
re. *Epist.* 73. § 6. p. 220.

² Potestatem baptizandi
Episcopis dedit. *Act. Con-
cil. Carth. apud Cyprian.*
p. 445.

as Cyprian says, ¹ The
Bishops ought only to
Baptize: And to the
same effect writes
Fortunatus Bishop of
Thucabori, that our
Lord Jesus Christ ²
gave unto the Bishops
the power of Bapti-
zing.

So that the Bishops did ordinarily
baptize all the Persons that were bapti-
zed in their Diocesses; and if so, it is not
probable, I may say possible, that their
Diocesses were extended beyond the bulk
of single Congregations.

4. The Churches Charity was Deposi-
ted with the Bishop, who, as Justin Mar-

³ Αὐτοὶ ἐπιμερεῖ ὀρφαν-
οῖς τὴ καὶ χήραις, καὶ
τοῖς διὰ νόσον ἢ δι' ἄλ-
λων αἰτίαν λεπτομένοις,
καὶ τοῖς ἐν δεσμοῖς ἔσι,
καὶ τοῖς παρεπιδήμοις ἔ-
σι ξένοις, καὶ ἀπλῶς, τοῖς
ἐν χρείᾳ ἔσι καὶ δυνά-
μιον ζήντας. *Apolog.* 2. p. 99.

tyr reports, ³ was the
common Curator and
Overseer of all the
Orphans, Widows, Di-
seased, Strangers, Im-
prisoned, and, in a
word, of all those that
were needy and indi-
gent.

To this charitable Office Ignatius
adviseeth, ⁴ Polycar-
pus; but of that ad-
vice more shall be
spoken

⁴ *Epist. ad Polycarp.* p. 12.

spoken in another place; only let us here observe, That that Diocess could not be very large, where the Bishop personally relieved and succoured all the Poor and Indigent therein.

5. All the People of a Diocess were present at Church Censures, as *Origen* describes an Offender, as appearing ¹ before the whole Church. So *Clemens Romanus* calls the Censures of the Church ² the things commanded by the multitude. And so the two offending Subdeacons and Acolyth at *Carthage* were to be tried ³ before the whole people.

¹ Ἐπὶ πάντων τῆς ἐκκλησίας. *Comment. in Marsh. Tom. 13. p. 335. Vol. 1.*

² Τα ὑποτασσόμενα τῷ πλήθει. *Epist. 1. ad Cor. p. 69.*

³ Plebe universa. *Cyprian. Epist. 28. § 2. p. 64.*

6. No Offenders were restored again to the Churches Peace, without the knowledge and consent of the whole Diocess: So *Cyprian* writes, that before they were re-admitted to Communion, they were to ⁴ plead their Cause before all the people. And it was ordained by an *African* Synod, that except

⁴ Acturi causam apud plebem universam. *Epist. 10. § 4. p. 30.*

in

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in danger of Death, or an instantaneons Persecution, none should be received into the Churches Peace,

¹ Sine petitu & conscientia plebis. *Apud Cyprian. Epist. 59. § 1. p. 164.*

¹ without the knowledge and consent of the People.

7. When the Bishop of a Church was dead, all the People of that Church met together in one Place to chuse a new Bishop. So *Sabinus* was elected Bishop of

² De universæ fraternitatis suffragio. *Apud Cyprian. Epist. 68. § 6. p. 202.*

Emerita, ² by the Suffrage of all the Brotherhood; which was also the custom throughout all *Africa*,

³ *Apud nos quoque & fere per provincias universas tenetur, ut ad eam plebem cui præpositus ordinatur, episcopi ejusdem Provinciæ proximi quique convenient, & episcopus deligatur plebe præsentente. Ibidem.*

³ for the Bishop to be chosen in the Presence of the People. And so *Fabianus* was chosen to be Bishop

⁴ Τῶν καὶ ἀδελφῶν ἀπάντων χειροτονίας ἐνεκεν ὅτι τῆς ἐκκλησίας συγκαταστάσεως. *Apud Euseb. lib. 6. cap. 28. p. 229.*

of *Rome*, ⁴ by all the Brethren who were met together in one place for that very end.

8. At the Ordinations of the Clergy the whole Body of the People were present,

sent. So an *African Synod* held *Anno*
 258. determined,
 1 That the Ordination
 of Ministers ought
 to be done with the
 knowledge, and in the
 Presence of the People,
 that the People being
 present, either the
 Crimes of the wicked
 may be detected, or the
 Merits of the good de-
 clared; and so the
 Ordination may be just and Lawful, being ap-
 proved by the Suffrage and Judgment of all.
 And Bishop Cyprian writes from his Ex-
 ile to all the People of his Diocess, that
 2 it had been his con-
 stant Practice in all
 Ordinations, to consult
 their Opinions, and by
 their common Counsels
 to weigh the manners
 and merits of every
 one: Therein imi-
 tating the Example
 of the Apostles and
 Apostolick Men, who
 Ordained none, but
 with 3 the Approbation
 of the whole Church.

1 Ordinationes Sacerdo-
 tales non nisi sub populi
 assistentes Conscientiâ
 fieri oportere, ut plebe
 presente, vel detegantur
 malorum crimina, vel
 bonorum merita prædi-
 centur, & sit Ordinatio
 iusta & legitima, quæ
 omnium Suffragio &
 Judicio fuerit examina-
 ta. *Apud Cyprian. Epist.*
 68. § 4. p. 201.

2 In Ordinationibus Cle-
 ricis, Fratres charissimi,
 solemus vos ante consu-
 lere, & mores, ac meri-
 ta singulorum commu-
 ni concilio ponderare.
Ad Plebem Universam
Epist. 33. p. 76.

3 Συνευδοκισάμενος τῆς
 ἐκκλησίας πάσης. *Cle-*
mens Romanus Epist. I.
ad Cor. p. 57.

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9. Publick Letters from one Church to another were read before the whole Diocess. Thus *Cornelius* Bishop of *Rome*, whatever Letters he received from Fo-

reign Churches, he always¹ read them to his most holy and numerous people. And without doubt when *Firmilian* writ² to

¹ Sanctissimæ atque amplissimæ plebi legere. *Cyprian. Epist. 55. § 21. p. 144.*

² Τῇ παροικήῳ πόσῃ. *Epist. Synod. Antioch. apud Euseb. lib. 7. cap. 30. p. 279.*

all the Parish of Antioch, they could all assemble together to read his Letter,

and return an Answer to it; since we find that in those days one whole Church

writ to another

³ Ἡ ἐκκλησία τῷ Θεῷ παρεκῆσα Ρώμῃ, τῇ ἐκκλησίᾳ τῷ Θεῷ παρεκῆσεν Κόρινθον. *Clem. Rom. Epist. 1. p. 1.*

whole Church, as the Church of *Rome* writ to the Church of *Corinth*. And *Cy-*

⁴ Fraternitas omnis. *Cyprian. Epist. 58. § 2. p. 163.*

prian⁴ and his whole Flock sent gratulatory Letters to Pope *Lucius* upon his re-

turn from Exile.

Lastly, The whole Diocess of the Bishop did meet all together to manage Church-Affairs. Thus when the Schism of *Feliciſſimus* in the Bishoprick of *Car-*
thage

thage was to be debated, ¹ It was to be done according to the will of the People, and by the consent of the Laity. And when

¹ Secundum arbitrium quoque vestrum, ea quæ agenda sunt disponere pariter & limare poterimus. *Ad Plebem Epist.* 40. § 7. p. 94.

there were some hot Disputes about the Restitution of the Lapsed, the said Cy-

prian promised his whole Diocess, ² that all those things should be examined before them, and be judged by them. And so al-

² Tunc examinabuntur singula præsentibus & judicantibus vobis. *Ad Plebem Epist.* 12. § 1. p. 37.

so, when they were to send a Messenger to any Foreign Church, all the People could meet together to chuse that Mes-

senger, as they could in the ³ Church of Philadelphia.

³ Χειροτονῆσαι διακονον. *Ignat. Epist. ad Philad.* p. 45.

Now put all these Observations together, and duly consider, whether they do not prove the Primitive Parishes to be no larger than our modern ones are, that is, that they had no more Believers or Christians in them, than there are now in ours: I do not say, that the Ancient Bishopricks had no larger Territories, or no greater space of Ground, than our Parishes have. On the contrary, it is

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very probable that many of them had much more ; since in those early days of Christianity, in many places the Faithful might be so few, as that for twenty or thirty Miles round, they might associate together under one Bishop, and make up but one Church, and that a small one too : But this I say, that how large soever their Local Extent was, their Members made but one single Congregation, and had no more Christians in it, than our Parishes now have ; for that Diocess cannot possibly be more than one single Congregation, where all the People met together at one time, Prayed together, Received the Sacrament together, assisted at Church-Sensures together, and dispatched Church-Affairs together ; and yet the Members of the Primitive Diocesses did all this together, as the preceding Observations evidently declare ; so that I might stop here, and add no farther Proofs to that which hath been already so clearly proved.

§ 3. But yet that we may more clearly illustrate this Point, we shall demonstrate it by another method, *viz.* By shewing the real Bulk and Size of those Bishopricks, concerning whom we have any Notices

Notices remaining on ancient Records; and manifest, that the very largest of them were no greater than our particular Congregations are. And for the Proof of this, we shall quote the Writings of *St. Ignatius*, in whose genuine Epistles there is such an account of the Bishopricks of *Smirna*, *Ephesus*, *Magnesia*, *Philadelphia*, and *Trallium*, as manifestly evidences them to be but so many single Congregations.

As for the Diocess of *Smirna*, its extent could not be very large, since ¹ nothing of Church-Affairs was done there without the Bishop; he baptized and administered the Eucharist, and none else could do it within his Cure without his permission; wherever he was, his whole Flock followed him; which they might without any Inconveniency do, since they ² frequently assembled together; as *Ignatius* advised

¹ Μηδείς χωρίς τῶ ἐπισκόπου ἢ πρεσβυτέρου ἢ ἀντιπροσβυτέρου εἰς τιὸ ἐκκλησίαν, ἐκείνη βαβαία ἀρχιεπιστά ἡγείδω ἢ ὑπὸ τῷ ἐπίσκοπον ἔστω ἢ ὃν αὐτὸς ἐπιτρέψῃ ὅτε ἂν φανῇ ὁ ἐπίσκοπος ἐκεῖ τὸ πλῆθος ἔστω ἐκ τῶν ἐστὶν χωρὶς τῶ ἐπισκόπου ἔτε βαπτίζειν, ἔτε ἀγάπῃ ποιεῖν, ἀλλ' ὃν ἐκεῖνός δοκιμάσῃ. *Epist. ad Smirn.* p. 6.

² Πυκνότερον συναγαγὰν ἐνέδωσαν. *Epist. ad Polycarp.* p. 13.

¹ Πρεσβυτεῖον συμβέβηκεν ἀγα-
γεῖν χείροτονῃσι πνῶ,
&c. *Epist. ad Polycarp.*
p. 15.

² Ἐξ ὀνόματι πάντας
ἑῖπεν. *Ibidem.* p. 13.

³ Δέλας ἡ δέλας μὴ
ἐρηφάνει. *Ibidem.* p. 13.

⁴ Χῆραι μὴ ἀμελείδω-
σαν. *Ibidem.* p. 12.

⁵ Μὴδὲν ἀνδρὶ γνώμης
οὐκ ἐνέδω. *Ibidem.* p.
12.

⁶ Πρῶτον ὁ τοῖς γαμῶσι
ἡ γαμῶσις πρὶν
γνώμης τοῦ ἐπισκόπου τοῦ
ἐκείνου ποιεῖται. *Ibidem.*
p. 13.

Polycarp. the Bishop
of this Church, ¹ To
convene his Diocese to
chuse a faithful honest
Man to send a Mes-
senger into Syria: So
that the Bishop of
this Church ² could
know his whole Flock
personally by their
Names, carrying
himself respectfully
and charitably to
all ³ with all meekness
and humility towards
Serving-men and Ser-
ving-maids, and cha-
ritably, ⁴ taking care
of the Widows within
his Diocese, permit-
ting ⁵ nothing to be
done there without his Privy. Infomuch ⁶ that
none were married without his previous ad-
vice and consent. Now, how all these
things could be done, how all this Bish-
oprick could meet together in one place,
how the Bishop could personally know
all the Members thereof by their respec-
tive Names, even the meanest Serving-
maids therein, and permit none to be
married

married without his Knowledge and Advice, without reducing this Diocess to a single Parish, I know not.

§ 4 As for the Diocess of *Ephesus*, there was but one Altar or Communion Table in its whole Territory, at which they all communicated together; whence they are said, ¹ To break the one Bread; and ² he that was without or separated from that Altar, is said, to want the bread of God.

¹ Ἐνα ἄρτον κλάπτει.
Epist. ad Ephes. p. 20, 29.

² Ἐάν μὴ τις ἢ ἐν τῷ τῷ
δυσιασθεῖς, ὕστερ' αὐτοῦ
ἄρτου τῷ Θεῷ. Ibid. p. 20.

The Members also of this Church could all meet together in one place, to send up their joynt Prayers to God in Christ: And therefore Ignatius condemns all those of that Diocess ³ who did not assemble together in that one place, with the rest of the Members thereof, to

³ Ὁ ἐν μὴ ἐρχόμενος
ἐπὶ τὸ αὐτὸ, εἰς τὸ ἵδιον
ἱερὸν θάλασσαν, καὶ αὐτὸν
δέξασθαι. Ibidem, p. 20.

send up their Prayers to God, as proud, self-conceited, and justly condemnable; because thereby they deprived themselves of that unconceivable Benefit, that would accrew unto them by joyning in the Prayers of

¹ Εἰ γὰρ ἐν ᾧ καὶ αὐτὸς
 ἔχει, πόσω μάλ-
 λον ἢ τὸ ἐπισκόπος καὶ
 πάντες ἐκκλησίαις. *Epist.*
ad Ephes. p. 20.

the whole Church.

¹ For if the Prayer
 of one or two hath so
 great a force with
 God, how much more
 prevalent must the
 Prayer of the Bishop

and the whole Church be? So that if to
 communicate together, and to pray to-
 gether, be the Marks of a Particular
 Church, then this Bishoprick was one.

§ 5. As for the Church of *Magnesia*,
 they all assembled with the Bishop, ha-
 ving but ²one Church,

¹ Εἰς τὴν αὐτὴν. *Epist. ad*
Magnes. p. 34.

³ Ἐν συστάσει. *Ibid.*
p. 34.

⁴ Ἐπὶ τὸ αὐτὸ μὲν προσ-
 εδχθῆ. *Ibidem p. 33.*

⁵ Οὐκ ἀσυνείδητοι διὰ
 τὸ μὴ βεβαίως κατὰ ἐν-
 πολλὴν συναδελφιστάδα.
Ibidem p. 32.

and ³one Altar, ⁴joyn-
 ing all together in one
 Prayer, because ⁵to
 have congregated else-
 where would have been
 against Conscience and
 Precept. Now how
 large such a Church
 is, where there is but

one Meeting Place, and one Altar,
 where all communicate and pray to-
 gether, is no hard matter to determin.

§ 6. Touching the Bishoprick of *Phi-*
ladelphia, its Extent may be guessed at by
 this,

this, that the Mem-
bers thereof ¹ could
do nothing without the
Bishop, ² who being
their Shepherd, where-
ever he was, they were
to follow him like
Sheep, ³ receiving the
Sacrament all together
from him, ⁴ at that
one Altar belonging to
their Diocess; which

they might well enough do, since their
Multitudes were not so great, but that
on other occasions they could meet all
together, as ⁵ to
chuse a Messenger to
send to the Church at
Antioch in Syria.

¹ Οσοι ὃς θεῶ ἐσιν μὲν
τῷ ἐπισκόπῳ ἐσιν. Epist.
ad Philadelph. p. 40.

² Οπερ ὃ ο ποιμὴν ἐσιν
ἐκεῖ ὡς προβατὰ ἀκολου-
θεῖτε. Ibidem. p. 40.

³ Μία εὐχαριστία χρῆ-
σθαι ἐν ποταμῶν. Ibidem.
p. 40.

⁴ Ἐν θυσιαστηρίῳ. Ibid.
p. 41.

⁵ Χειροτονῆσαι διάκονον
εἰς τὸ πρεσβεῦσαι ἐκεῖ
θεῶ πρεσβείαν. Ibidem.
p. 45.

§ 7. As for the Diocess of Trallium,
that could be no larger than the former
ones, since it had but one Altar in it,
which was correlate to its own Bishop; so
that to separate from the Altar, was the
same, as to separate from the Bishop;
whence Ignatius says,

that ⁶ He that is
within the Altar is
⁶ Ὁ ἐν τῷ θυσιαστηρίῳ ὢν
καθαρὸς ἐσιν, τὸ τ' ἐσιν,
ὁ χωρὶς ἐπισκόπου καὶ
πρεσβυτέρων, ἡ διακονία ἀνέστη ἔτι ὁ καθαρὸς
ἐσιν τῇ συνειδήσει. Epist. ad Tralles. p. 50.

pure,

pure, that is, *He that doth any thing without the Bishop, Priests and Deacons is impure.*

Now let any impartial Man judge, whether all these Descriptions of those Ancient Diocesses do not forcibly constrain us to reduce them to the Rate of our modern Parishes. And if these were no greater, especially *Ephesus*, at which place *St. Paul* preached three years, we have no reason to imagin, that other Bishopricks where the Apostles never were, or at least never preach'd so long, surmounted their Bulk and Largeness.

How long it was before these Diocesses swell'd into several Congregations, is not my business to determin, since it happened not within my prescribed time; except in the Church of *Alexandria*; the reason and manner whereof shall be shewn in a few Leafs more, after that I have more fully evidenced this Point, by demonstrating, that the greatest Bishopricks in the World, even in the Third Century; were no more than so many single Congregations: And if this can be proved, it is the solidest Demonstration that can be given: For the larger a Church was, and the more time it had to settle and increase its self, the greater Reason

Reason have we to expect, that it should exceed all others in Numbers and Diffusiveness.

Now the four greatest Diocesses, that in those days were in the World, are *Antioch, Rome, Carthage, Alexandria*. The three former of which, during the whole three hundred years after Christ, never branched themselves into several particular Congregations, though the latter did, as shall be hereafter shewn.

§ 8. As for the Diocess of *Antioch*, its Members were not so many, but that 265 years after Christ, they were able to meet all in one place, of which we have this memorable Instance, that when *Paulus Samosatenus* the Heretical Bishop thereof, was deprived by a Senat held in that place, and *Domnus* substituted in his room, ¹ he refused to

resign the Churches
House, till the Em-
peror *Aurelian* for-
ced him to resign
that House: So that

¹ Μὴ δὲ ποῦς ἐκχωρεῖν αὐτῷ
τὴν ἐκκλησίαν οἶκον. A-
pud Euseb. Lib. 7. c. 30.
p. 282.

² Τὸν οἶκον. Ibidem.

for above 250 years after Christ, the whole Bishoprick of *Antioch* had but one Church to serve God in.

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§ 9. How large the Diocess of Rome was, may be conjectured by that ;

1. All the People thereof could meet together to perform Divine Service, as appears by that History of a certain Confessor called *Natalis*, who returning from the *Theodosian* Heresie, put himself into the Habit of a Penitent, threw himself at the Feet of the Clergy and Laity, as they went into their Publick Meeting-place, and so bewail-

Ἰεροποσὴν τῷ ὁπισκώ-
πῳ, κλήρῳ, λαϊκῶν, πᾶσι
ἑυσπλαγχον ἐκκλη-
σίαν τῇ δειήσει χρησα-
μένον. *Anonym. apud Eu-
seb. lib. 5. cap. 28. p. 197.*

ed his Fault, ² that
at length the Church
was touched with
Compassion towards
him.

2. In this Diocess there was but one Church or Meeting-place ; for when

Bishop *Anterius* died,

Ἄδελφῶν ἀπάντων ὅτι
τῆς ἐκκλησίας συγκα-
θεσιμῶν. *Apud Euseb.
lib. 6. cap. 28. p. 229.*

² All the Brethren
met together in the
Church, to choose a
Successor ; which di-

stinction or nomination of place, *viz.*
That they met in the Church, denotes
that they had but one Church all ; for
if they had had more Churches than one,
the Historian would have left us in the
Dark, as to what Church they met in,
whether

whether in St. James's, St. John's, or St. Peter's.

3. In this Bishoprick also they had but one Altar or Communion-Table, as appears from a Passage of Cyprian, who describes the Schism of Novatian a Presbyter of this Church, by ¹ his erecting a Profane Altar, in opposition to the Altar of Cornelius his lawful Bishop.

¹ Profanum altare erigere. Epist. 67. § 2. p. 198.

4. The whole Diocess could concur together in Salutations and Letters to other Churches. Thus concludes a Letter of the Clergy of Rome to the Clergy of Carthage, ²The Brethren which are in Bonds salute you, and the Presbyters, and the whole Church.

²Salutant vos fratres, qui sunt in vinculis, & Presbyteri, & tota Ecclesia. Apud Cyprian. Epist. 3. § 3. p. 12.

5. Whatever Letters were writ to that Church, were read before them all, as it was the Custom of Bishop Cornelius ³to read all publick Letters to his most holy and most numerous Flock.

³ Sanctissimæ atque amplissimæ plebi, legere te semper literas nostras. Cyprian. Epist. 55. § 21. p. 144.

Lastly,

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Lastly, The People of this Diocess met all together to choose a Bishop, when the See was vacant. So upon the

Death of *Anterus*,

* Τῶν ὁμοῦλῶν ἀπὸ πάντων ἐκ τῆς ἐκκλησίας συγκαθεστημένων, ἡ πάντα λαόν. *Apud Euseb. lib. 6. cap. 28. p. 229.*

* All the Brethren met together in the Church to chuse a Successor, where all the People unanimously

chose *Fabianus*. And so after the Death of *Fabianus*, *Cornelius* was chosen Bishop

of that Diocess² by the Suffrage of the Clergy and People.

² Cleri ac Plebis Suffragio. *Cyprian. Epist. 67. § 2. p. 198.*

Now whether all these things put together, whether their having but one Communion-Table in their whole Diocess, as also but one Church, where they all usually met, do not unavoidably reduce this Bishoprick to the Circumference of a modern Parish, I leave every Man to judge.

§ 10. The next Diocess to be considered is *Carthage*, which next to *Rome* and *Alexandria*, was the greatest City in the World, and probably had as many Christians in it, as either, especially if that is true, which *Tertullian* insinuates, that the

the tenth part thereof was Christian; for he remonstrates to *Scapula* the Persecuting President of that City, that

¹ if he should destroy the Christians of Carthage, he must root out the Tenth part thereof. But yet

¹ Quid ipsa Carthago passura est, decimanda a te. *Ad Scapulam. p. 450.*

how many soever the Christians of that Bishoprick were, even some years after *Tertullian's* days, they were no more in number, than there are now in our Parishes, as is evident from Scores of Passages in the Writings of *Cyprian* Bishop of that Church. For,

1. The Bishop of that Diocess ² could know every one therein.

² Ut omnes optime nossem. *Cyprian. Epist. 38. § 1. p. 90.*

2. The Bishop of that Diocess was the common Curator of all the Poor therein, relieving the Poor and Indigent, paying of their Debts, and aiding the necessitous Tradesmen with Mony to set up their Trades. As *Cyprian* when he was in his exil'd State, sent *Caldonius*, *Herculanus*, *Rogatianus*, and *Numidicus* to his

¹ Ut expungeretis necessitates fratrum nostrorum sumptibus, si qui etiam vellent suas artes exercere, additamento quantum satis esset, desideria eorum juvaretis. *Idem Ibidem.*

his Church at Carthage, ¹ to pay off the Debts of the indebted Members thereof, and to help those poor Mechanicks with a convenient Sum of Momy, who were willing to set

up their Trades. If Cyprian's Diocess had consisted of scores of Parishes, how many Thousand Pounds must he have expended, to have paid off the Debts of all the insolvent Persons therein, and to have assisted every poor Trader with a sufficient Stock to carry on his Employment?

3. All the Diocess was present, when the Sacrament of the Lord's Supper was administred. So saith

² Sacramenti veritatem fraternitate omni præsente celebramus. *Epist.* 63. § 12. p. 177.

Cyprian, ² We celebrate the Sacrament, the whole Brotherhood being present.

4. When Celerinus was ordained Lector or Clerk by Cyprian, he Read from the Pulpit, so that

³ Plebi Universæ. *Epist.* 34. § 4. p. 81.

³ All the People could see and hear him.

5. In all Ordinations, all the People wereconsulted, and none were admitted into Holy Orders without their Approbation, as is assured by *Cyprian* Bishop of this Diocess, who tells us, that it was his constant custom,

¹ in all Ordinations to consult his People, and with their common Counsel to weigh the merits of every Candidate of the Sacred Orders. And there-

¹ In ordinationibus Clericis, fratres charissimi, solemus vos ante consultare, & mores ac merita singulorum communi consilio ponderare. *Epist.* 33. ad Clerum & Plebem. p. 76.

fore when for extraordinary Merits he advanced one to the Degree of a Lector or Clerk, without first communicating it to his Diocess, he writes from his Ex-
il'd State ² to his whole Flock the Reason of it.

² Plebi Universæ. *Epist.* 34. p. 80.

6. When that See was vacant, all the People met together to chuse a Bishop. Whence *Pontius* says, that *Cyprian* was elected Bishop of this Diocess ³ by the favour of the people. And *Cyprian* himself acknowledges, that

³ Plebis favore. *In vita Cypriani.*

E

he

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² Populi universi Suffragio. *Epist.* 55. § 7. P. 139. he was chosen by ¹ the Suffrage of all his People.

7. All the People of this Diocese could meet together to send Letters to other Churches; an Instance whereof we have in that gratulatory Letter still extant in *Cyprian*, which they

² Vicarias vero pro nobis ego & Collegæ, & Fraternitas omnis has ad vos literas mittimus. *A. pud Cyprian. Epist.* 58. § 2. p. 163. ² all sent to *Lucius* Bishop of Rome, on his Return from Exile.

8. All the People were present at Church-Censures, and concurred at the ³ Excommunication of ¹ Secundum vestra divina Suffragia conjurati. *Epist.* 40. ad Plebem, § 1. p. 92. Offenders. Thus *Cyprian* writing from his Exile, to the People of this his Dio-

cese, about the Irregularities of two of his Subdeacons, and one of his Acolyths; and about the Schism of *Felicissimus*, assures them, that as to the former, when ever it should please God to return him in Peace, & it should

⁴ Et cum plebe ipsa universa. *Epist.* 28. § 2. p. 64. be determined by him and his Colleagues, and his whole Flock. And as to the latter, that then like-

likewise that should
be transacted ¹ ac-
cording to the *Arbi-*
trament of the People,
and the common Coun-
sel of them all.

¹ Secundum arbitrium
quoque vestrum, & om-
nium nostrum commu-
ne Consilium. *Epist.* 40.
ad Plebem, § 7. p. 94.

9. At the Absolution of Penitents, all
the People were present, who examined
the Reality of the Offenders Repentance;
and if well satisfied of it, consented,
that they should be admitted to the
Churches Peace. Therefore when some
Presbyters in a time of Persecution, had
with too great Rashness and Precipitancy
assoyled some of those, that through the
Violence of the Persecution had succum-
bed, *Cyprian* writes them from his Ex-
ile an oburgatory Letter, commanding
them to admit no more, till Peace should
be restored to the Church, when those
Offenders should plead
their Cause ² before all
the People. And touch-
ing the same matter
he writes in another place to all the Peo-
ple of his Diocess, that when it should
please God to restore Peace to the
Church, then all those
matters ³ should be ex-
judicantibus vobis. *Epist.* 12. *ad Plebem*, § 1. p. 37.

² Acturi apud Plebem
universam causam su-
am. *Epist.* 10. § 4. p. 30.

³ Examinabuntur sin-
gula presentibus &

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amined in their Presence, and be judged by them.

Lastly, Nothing was done in this Diocess without the Consent of the People. So resolved

¹ A primordio episcopatus mei statuerim nihil sine consensu Plebis meae privata sententia gerere. *Epist. 6. § 5. p. 17.*

Bishop Cyprian; ¹ from the first time I was made Bishop, said he, I determined to do nothing without the consent of my people.

And accordingly when he was exil'd from his Flock, he writ to the Clergy and Laity thereof, that when it should please God to re-

² De iis quæ vel gesta sunt, vel gerenda, sicut honor mutus poscit, in commune tractabimus. *Ibidem.*

them.

turn him unto them, ² all affairs, as their mutual Honour did require, should be debated in common by

Now whether all these Observations do not evidently reduce the Diocess of Carthage to the same Bulk with our Parishes, I leave to every one to determine: For my part, I must needs profess, that I cannot imagin, how all the People thereof could receive the Sacrament together, assist at the Excommunication and Absolution of Offenders, assemble together

together to elect their Bishop, and do the rest of those forementioned particulars, without confining this Bishoprick within the Limits of a particular Congregation.

§ 11. As for the Diocess of *Alexandria*, though the numbers of the Christians therein were not so many, but that in the middle of the Fourth Century they could all, or at least most of them, meet together in one place, as I might evince from the Writings

of *Athanasius*, were *Apolog. ad. Constant.* it not beyond my

prescribed time; yet in the third Century they had divided themselves into several distinct and separate Congregations, which were all subjected to one Bishop, as is clearly enough asserted by *Dionysius* Bishop of this Church, who mentions, ² the dis-

distinct Congregations in the extremest Suburbs of the City. The Reason whereof seems to be this; Those

² Ἐν μεγάλῃσι τοῖς πόλεσι
τῶν χειρῶν καὶ με-
γῆστον τὴν συναγωγὰν.
Advers. Germanum apud
Euseb. lib. 7. cap. 11. p.
260.

Members of this Bishoprick, who lived in the remotest parts of it, finding it incommodious and troublesome every Lords

Day, Saturday, Wednesday and Friday (on which days they always assembled) to go to their one usual Meeting-place, which was very far from their own Homes; and withall being unwilling, to divide themselves from their old Church and Bishop, lest they should seem guilty of the Detestable Sin of Schism, which consisted in a Causeless Separation from their Bishop and Parish Church, as shall be hereafter shewn, desired their Proper Bishop, to give them leave for Conveniency sake to Erect near their own Habitations a Chappel of Ease; which should be a Daughter-Church to the Bishops, under his Jurisdiction, and guided by a Presbyter of his Commission and appointment, whereat they would usually meet, though on some Solemn Occasions they would still all assemble in one Church with their one Bishop.

That for this Reason these separate Congregations were introduced at *Alexandria*, seems evident enough; because *Dionysius Alexandrinus* saith, that these

Ἐν ἀναστάσει πρὸς τὴν ἐκκλησίαν. Vide us antea.

distinct Congregations were only in the remotest Suburbs; and the Christians hereof were not as yet arrived to those great

great numbers, but that seventy years after they could meet all together in one and the same place, as might be proved from that forementioned place of *Athanasius*.

So that these distinct Congregations were only for the Conveniency and Ease of those who lived at a great distance from the Bishops Church, being introduced in the third Century, and peculiar to the Bishoprick of *Alexandria*: All other Bishopricks confining themselves within their Primitive Bounds of a single Congregation, as we have before proved the largest of them did; even *Antioch*, *Rome*, and *Carthage*.

§. 12. If then a Bishoprick was but a single Congregation, it is no marvel that we find Bishops not only in Cities, but in Country Villages; there being a Bishop constituted, where-ever there were Believers enough to form a tolerable Congregation; For, says *Clemens Romanus*, the Apostles going

forth, and, preaching both in Country and City, constituted Bishops and Deacons there. Much to

* Κατὰ χώρας ἐν, καὶ πόλεις κηρύσσοντες ἑαδίσανον — εἰς ἐπισκόπους καὶ διακόνους, *Epist. 1. ad Corinth. p. 54.*

which purpose *Cyprian* says, That

¹ Per omnes provincias, & per urbes singulas ordinati sunt Episcopi, E-
pist. 52. §. 16. p. 119.

the Synod of *Antioch*, it is said, That *Paulus Samosatenus* had many Flaterers

² Ἐπισκοπὰς τῶν ὁμοίων
ἀγέων τε καὶ πόλεων, apud
Euseb. Lib. 7. c. 35.
p. 281.

³ Ζωτικὸν καὶ κομάνης
κώμης. Anonym. apud
Euseb. lib. 5. cap. 16.
p. 182.

That many of those Bishops, who in the Year 258. were assembled at ⁴ *Carthage* to the number of fourscore and seven, had no other than obscure Villages for their Seats, since we find not the least notice of them in *Ptolomy*, or any of the old Geographers.

§. 13. But let the Bishops Seats have been in any place whatever, their Limits, as hath been proved, exceeded not those of our Modern Parishes: I do not here mean,

¹ Bishops were ordained throughout all Provinces and Cities:

Hence in the Encyclical Epistle of

² amongst the adjacent City and Country Bishops; of this sort of Country-Bishops. was *Zoticus*, Bishop ³ of the Village of *Comane*.

And we may reasonably believe,

the Year 258. were

assembled at ⁴ *Carthage* to the number

of fourscore and seven, had no other

than obscure Villages for their Seats,

since we find not the least notice of them

in *Ptolomy*, or any of the old Geographers.

§. 13. But let the Bishops Seats have been in any place whatever, their Limits,

as hath been proved, exceeded not those

of our Modern Parishes: I do not here mean,

mean, as was said before, that the Territory of some of them, was no larger; no, I readily grant that; for it is very probable, that in those places, where there were but few Believers, the Christians, for several Miles round, met all together at the greatest place within that Compass, where probably there were most Christians, whence both the Church and its Bishop took their Denomination from that Place where they so assembled. But this is what I mean, that there were no more Christians in that Bishoprick, than there are now in our ordinary Parishes; and that the Believers of that whole Territory met altogether with their Bishop for the Performance of Religious Services.

Thus it was in the Age and Country of *Justin Martyr*, who describing their solemn Assemblies,

writes, That ¹ on Sunday all the Inhabitants both of City and Country met together, where the Lector read some Portions of the Holy Scriptures; and the Bishop preached unto them, administered

¹ Τῇ τῷ ἡλίῳ λειτουργίᾳ
ἡμεῖς πάντων χρί πόλεις
ἢ ἀγροὺς μετόντων ὅτι τὸ
αὐτὸ συνέλδους γίνεται—
ὁ πρεσβυτέρὸς διὰ λόγου τοῦ
ἐκτείναν— ποιῆται ἐ-
πίτα— ἀρετῇ πρεσβερε-
ται, καὶ ὁ πρεσβυτέρὸς εὐχὰς
ἀναπέμπει— καὶ τοῖς ἑ-
παρῶσι διὰ τῶν διακόνων
πίμπεται. Apolog. 2. p. 98.

the

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the Eucharist, and sent by the Deacons part of the Consecrated Elements to those that were absent. So that the Inhabitants both of City and Country, assembled all at the Bishop's Church, hearing him, and Communicating with him, following herein the Exhortation of Saint Ignatius

to the *Magnesian*,

Μηδὲν ἔστω ἐν ὑμῶν
 ὃ δινησεται ὑμᾶς μεί-
 σαι ἀλλ' ἐνώθητε τῷ
 ἐπισκόπῳ, καὶ τοῖς πρε-
 σβυτέροις — ὥσπερ ἐν
 κύρῳ· ἀνευ τοῦ πατρὸς
 οὐδὲν ἐποίησε ἡνὶμάμῃ
 ὁ κύριος, ἔτε οὐ καὶ ἐμεῖς,
 διὰ τὸ ἀποστόλων, ἔπος
 μηδὲ ὑμεῖς ἀνευ τοῦ ἐπι-
 σκόπου καὶ τῶν πρεσβυτέ-
 ρων μηδὲν πράσσετε
 ἀλλ' ὅτι τὸ αὐτὸ μία
 προσευχή, μία δόξα,
 εἰς πάντας, μία ἐλπίς, Epist.
 ad Magnes. p. 33.

Let nothing, faith
 he, be in you, that
 may divide you; but
 be united to the Bi-
 shop, and those that
 preside over you.
 As therefore our
 Lord Jesus Christ
 did nothing without
 his Father, neither by
 himself, nor his A-
 postles, so do you no-
 thing without the Bi-

shop and Presbyters, but assemble into one
 place, and have one Prayer, one Supplication,
 one Mind, and one Hope.

CHAP. III.

§. 1. *What the Bishop's Office was.* §. 2. *Always Resident on his Cure.* §. 3. *How the Bishop was Chosen, Elected, or Presented by the Majority of the Parish.* §. 4. *Approved by the neighbouring Bishops.* §. 5. *Installed by imposition of Hands. How many Bishops necessary to this Instalment.* §. 6. *When a Bishop was promoted, he certified it to other Bishops.* §. 7. *A brief Recapitulation of the peculiar Acts of the Bishop.*

§. 1. **T**HE Bishop's Flock having been so largely discussed, it will now be necessary to speak something of the Bishop's Duty towards them, and of the several Particulars of his honourable Offices: I shall not here be tedious, since about this there is no great difference; only briefly enumerate the several Actions belonging to his Charge.

In brief therefore; the particular Acts of his Function were such as these, viz.

1. Preach

§. The Constitution, Discipline, &c.

¹ Origen. in Ezekiel. Hom. 3.

² Justin. Martyr. Apol. 2. p. 98.

³ Tertul. de Baptism. p. 602.

⁴ Idem de Coron. Milit. p. 338.

⁵ Justin. Martyr. Apol. 2. p. 99.

⁶ Firmilian. apud Cyprian. Epist. 75. §. 6. p. 237.

⁷ Tertul. Apol. cap. 39. p. 709.

⁸ Cyprian. Ep. 38. §. 2. p. 90.

⁹ Idem Epist. 10. §. 2. p. 30.

¹ Preaching of the Word, ² Praying with his People, ³ administering the two Sacraments of ³ Baptism and the ⁴ Lords Supper, ⁵ taking care of the Poor, ⁶ Ordaining of Ministers, ⁷ governing his Flock, ⁸ Excommunicating of Offenders, ⁹ Absolving of Penitents, and, in a word, whatever Acts can be comprised under those three General

Heads of Preaching, Worship, and Government, were parts of the Bishop's Function and Office.

I have but just named these things, because they are not much controverted; and my Design leads me chiefly to the Consideration of those matters which have been unhappily disputed amongst us.

§. 2. To the constant Discharge of those forementioned Actions, did the Primitive Bishops sedulously apply themselves,

selves, continually preaching unto their People, praying with them, and watching over them, and to that end, residing always with them; which Incumbency or Residency on their Parishes, was deem'd so necessary, that *Cyprian* enumerating the Sins that brought the Wrath of God upon the Churches in that bloody Persecution of *Decius*, mentions the Bishops Non-residencies as

one; ¹ Their leaving their Rectories, and deserting their Flocks, and wandering about the Country to hunt after worldly

¹ Episcopi derelictâ cathedrâ, plebe desertâ, per alienas Provincias oberantes, negotiationis quæstuosæ nundinas aucupari. *De Lapsis* §. 4. p. 278.

Gain and Advantage: And therefore the said *Cyprian* writing to the Roman Confessors, who were inveigled into the Schism of *Novati-*

an, tells them, ² that since he could not leave his Church, and come in Person

² Nos Ecclesiâ derelictâ, foras exire, & ad vos venire non possumus. *Epist.* 44. §. 2. p. 102.

unto them, therefore by his Letters he most earnestly exhorted them to quit that Schismatical Faction; so that he look't on his obligation of Residency at his Church to be so binding, as that in

no

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no Case almost, could he warrant the leaving of it; which Determination of his might be the more fix'd and peremptory, because that not long before,

¹ Epist. 3. apud Cypr. p. 11.

² Pontius in vita Cypriani.

was so severely tax'd ¹ by the Ro-

man Clergy, and by

many of his own

² Parish, for de-

parting from them for a while, though it was to avoid the Fury of his Persecutors, who had already proscribed him, and would have executed him as a Malefactor, had he not by that Recess from his Church, escaped their murderous Hand.

So that the Primitive Apostolick Bishops constantly resided with their Flocks, conscientiously applying themselves with the utmost Diligence and Industry to the Promotion of the Spiritual Welfare of those that were committed to their trust, employing themselves in all Acts of Piety, and Offices of Charity; so leading a laborious and mortified Life, till either a natural, or a violent Death removed them from Earth to Heaven, where they were made Priests to the most High, and were infinitely remunerated for all their

Pains

Pains and Sorrows; and so leaving their particular Flocks on Earth, to be fed and govern'd by others, who should succeed them in their Places; which brings me in the next place to enquire, How a vacant Bishoprick was supplied, or in what manner a Bishop or Minister was elected to a Diocess or Parish?

§. 3. Now the manner of electing a Bishop, I find to be thus: When a Parish or Bishoprick was vacant through the Death of the Incumbent, all the Members of that Parish, both Clergy and Laity, met together in the Church commonly, to chuse a fit Person for his Successor, to whom they might commit the Care and Government of their Church.

Thus when *Alexander* was chosen Bishop of *Jerusalem*, it was by the Compulsion or Choice of the Members of that Church. And as for the Bishoprick of *Rome*, we have a memorable Instance of this kind in the Advancement of *Fabianns* to that See, upon the Death of Bishop *Anterus*:

¹ Ἀλλοὶ ἐκείνην
ἀὐτῷ παλιν ὄντι
τρέπεσι. *Euseb. lib. 6. cap.*
11. p. 212.

¹ All

2 Τῶν γὰρ ἀδελφῶν ἀ-
 πάντων χειροτονίαι ἐρεκεν
 τῆς τῷ μέλλοντι δια-
 δέχεται τῷ ἐπισκοπῷ
 ὅτι τῆς ἐκκλησίας συγ-
 χροητικῶς, πλοίσαντες τῇ
 ἐπισφάνῃ καὶ ἐσθλῶν ἀν-
 δρῶν τοῖς πολλοῖς ἐν
 ὑπονοίᾳ ὑπερχάντων, ὁ
 φαβιανὸς παρὼν, ἐδιδόκει
 μὴ ἀνδρῶν εἰς διάνοι-
 ας ἦεν, ὥπως δ' ἐν ἀ-
 δελφῶς ἐκ μετεωρῶ περι-
 τερεῖν ἡγαθήσασαν ἐκκα-
 θεύλειται τῇ αὐτῇ κεφαλῇ
 μνημονόεσι, μύμημα ἐν-
 δεικνυμένῳ τῆς ὅτι ὁ
 σωτὴρ τῷ ἁγίῳ πνεύμα-
 τι ἐν ἑδρῇ περιετέρε-
 ῖτο, ἐφ' ᾧ ὁ πάντα
 λαὸν ὡς περὶ ὑφ' ἐνὸς
 πνεύματος δέξαι κινή-
 δύντα ὁμῶς, ὡς θυμία-
 παρὸν καὶ μὴ ψυχῇ ἀξίον
 ἐπιβυῖσαι καὶ ἀμελλήτως
 ὅτι ὁ θεὸς τῆς ἐπισκο-
 πῆς λαβόντας αὐτὸν ὅτι
 δέξαι. Euseb. lib. 6. cap.
 28. p. 229.

All the People met
 together in the
 Church to chuse a
 Successor, proposing
 several illustrious and
 eminent Personages,
 as fit for that Of-
 fice, whilst no one
 so much as thought
 upon Fabianus then
 present, till a Dove
 miraculously came
 and sat upon his
 Head, in the same
 manner as the Holy
 Ghost formerly de-
 scended on our Sa-
 viour; and then all
 the People guided as
 it were, with one
 Divine Spirit, cried
 out with one Mind
 and Soul, That Fa-
 bianus was wor-
 thy of the Bishop-

rick; and so straightways taking him, they
 placed him on the Episcopal Throne. And
 as Fabianus, so likewise his Successor

Cornelius was elected by the suffrage of the Clergy and the People. ¹ Episcopo Cornelio Cleri ac plebis suffragio ordinato. *Cyprian Epist. 67. §. 1. p. 198.*

Thus also with respect to the Diocess of Carthage, Cyprian was chosen Bishop thereof by its Inhabitants and Members, as Pontius his Deacon writes,

² That though he was a Novice, yet by the Grace of God, and the favour of the People, he was elevated to that sublime Dignity; which is no more than what Cyprian himself acknowledges, who frequently owns, that he was promoted to that Honourable Charge by the

³ Suffrage of the People. ² Judicio Dei, & plebis favore ad Officium Sacerdotii, & Episcopatus Gradum, adhuc Neophytus electus est. *In Vita Cypriani.*

³ Populi universi suffragio. *Epist. 55. §. 7. p. 139. Populi suffragium. Epist. 55. §. 6. p. 138. Suffragium vestrum, Epist. 40. §. 1. p. 92.*

§. 4. When the People had thus elected a Bishop, they presented him to the neighbouring Bishops for their Approbation and Consent, because without their concurrent Assent, there could be no Bishop legally instituted, or confirmed.

F

Thus

Thus when the forementioned *Alexander* was chosen Bishop of *Jerusalem*, by the Brethren of that place; he had also

the common Consent of the circumjacent Bishops. Now the Reason of this, I suppose, was, lest

the People through Ignorance or Affection, should chuse an unfit, or an unable Man for that sacred Office; it being supposed, that a Synod of Bishops had more Wisdom, Learning, and Prudence, than a Congregation of unlearned and ignorant Men, and so were better able to judge of the Abilities and Qualifications of the Person elect, than the People were. Hence we find, that sometimes the Election of a Bishop is attributed to the Choice of the Neighbouring Bishops, with the Consent and Suffrage of the People: This Custom generally prevail'd throughout *Africa*;

where upon the Vacancy of a See, The Neighbouring Bishops of the Province met together at that Church, and chose a Bishop in the presence

Apud nos, & sere per Provincias universas tenetur, ut ad Ordinationes rite celebrandas, ad eam plebem cui Rites positus ordinatur, Episcopi ejusdem Provinciae proximi quique con-

presence of the People, who knew his Life and Conversation before; which Custom was observed in the Election of Sabinus; Bishop of Emerita in Spain, who was advanced to that Dignity by the Suffrage of all the Brethren, and of all

the Bishops there present. But whether the Election of a Bishop, be ascribed to the adjoining Ministers, or to the People of that Parish, it comes all to one and the same thing; neither the Choice of the Bishops of the Voisinage, without the Consent of the People; nor the Election of the People, without the Approbation of those Bishops, was sufficient and valid of it self; but both concurred to a legal and orderly Promotion, which was according to the Example of the Apostles and Apostolick Preachers, who in the first Plantation of

Churches, Ordained Bishops and Deacons, with the Consent of the whole Church.

veniant, & Episcopus deligatur, plebe presente, quæ singulorum vitam plenissime novit, & unicujusque actum de ejus Conversatione perspexit. Quod factum videmus in Sabini Ordinatione, ut de universæ fraternitatis Suffragio, & de Episcoporum judicio Episcopatus ei deferetur. Synod. African. apud Cyprian. Epist. 68. § 6. p. 202.

Καταξιόντας ὅς ἐστιν ἡ μετὰ τοῦ ὁπίσθεν ἐκλογίμων ἀνδρῶν συνδιδόκησις τῆς ἐκκλησίας πύσις. Clem. Roman. Epist. 1. ad Corinth. pag. 57.

§. 5. A Bishop being thus elected and confirmed, the next thing that followed, was his Ordination or Instalment, which was done in his own Church by the neighbouring Bishops; as *Cyprian* mentions some Bishops in his time, who went

to ¹ a City called Capse to install a Bishop; whither when they were come, they took

² In Capfensi Civitate propter Ordinationem Episcopi essetis, *Epist.* 53. § 1. p. 131.

the Bishop Elect, and in the presence of his Flock, Ordained, or Installed him Bishop of that Church, by Imposition of

Hands, as *Sabinus* was ² placed in his Bishoprick by Imposition of Hands.

³ Episcopatus ei deferretur, & manus ei imponeretur. *Apud Cyprian.* *Epist.* 68. §. 6. p. 202.

Therefore *Fortunatus* the Schismatical Bishop of Carthage, ³ got five Bi-

³ Quinque Pseudo-episcopi Carthaginem venerint, & Fortunatum sibi dementiæ suæ socium constituerint. *Cyprian.* *Epist.* 55 § 12. p. 140.

shops to come and Ordain him at Carthage: And so *Novatian*, when he Schismatically as-

pired to the Bishoprick of Rome, that he might not seem to leap in uncanonically,

¹ wheedled

1 wheedled three ignorant and simple Bishops to come to Rome, and instal him in that Bishoprick by imposition of Hands.

Ἐποκόπους τρεῖς ἀνδρά-
 πους ἀγροίκους καὶ ἀπλούς
 αὐτοὺς πλάσῃ πνὶ ἐπιχει-
 ρήσει ἵστασθαι—μετὰ
 βίας ἢ ἀγχοῦ ἐκκοικῇ
 πνὶ καὶ ματαίᾳ χειρο-
 δοσίᾳ ἐπισκοπὴν αὐτοῦ

δύναι. Cornel. apud Euseb. lib. 6. c. 43. p. 243.

How many Bishops were necessary to this installing of a Bishop Elect, I find not; Three were sufficient, as is apparent from the forecited action of *Novatian*; whether less would do, I know not, since I find not the least footsteps of it in my Antiquity, unless that from *Novatian's* sending for, and fetching just three Bishops out of *Italy*, we conclude that Number to be necessary.

But if there were more than Three, it was not accounted unnecessary or needless; for the more Bishops there were present at an Instalment, the more did its validity and unexceptionableness appear: Whence *Cyprian* argues the undeniable legality of *Cornelius's* Promotion to the See of *Rome*, because he had ² sixteen Bishops present at his Ordination: And for this Rea-

² Episcopo in Ecclesia
 à sedecim Coepiscopis fa-
 cto. *Epist.* 52. §. 16.
 p. 119.

son it was, that *Fortunatus*, the Schismatical Bishop of *Carthage* falsely boasted,

That there were

¹ *Jactare viginti quinque Episcopos affuisse.*

Cyprian. Epist. 55. § 12. p. 140.

¹ *Twenty five Bishops present at his Installation.* And thus in

short, we have view-

ed the Method of the Ancients in their Election of Bishops; we have shewn, that they were elected by the People, approved and installed by the Neighbouring Bishops; on which Account it is, that

Cyprian calls them

² *Delecti, ordinati. Epist. 41. § 2. p. 97.*

² *Chosen and ordained.*

§. 6. It may not now be amiss to mention this Custom, that when a Bishop was thus presented and advanced to a See, he immediately gave notice of it to other Bishops, especially to the most renowned

Bishops and Bi-

³ *Tu te Episcopum factum literis nunciare.*

Cyprian. Epist. 42. § 4. p. 99.

shopricks, as ³ *Cornelius* writ to *Cyprian* Bishop of *Car-*

thage, an Account of his being promoted to the See of *Rome*; betwixt which two Churches, there was such a peculiar Intercourse and Harmony, as that this Custom was

more

more

more particularly observed by them, in-
omuch that it was observed by the
chismatical Bishops of each Church,

¹ *Novarian* giving
notice to *Cyprian*,
Bishop of *Carthage*,
of his Promotion
to the Church of

¹ *Venerunt ad nos mis-
si a Novatiano Maximus
Presbyter, &c. Cyprian.
Epist. 41. § 1. p. 96.*

Rome: And ² *For-
tunatus* advising
Cornelius Bishop of

² *Ad te Legati a For-
tunato missi. Idem Epist.
55. § 18. p. 143.*

Rome, of his Advancement to the Church
of *Carthage*.

§. 7. Let what hath been spoken now
suffice for the peculiar Acts of the Bi-
shop: We have proved, that there was
but one Bishop to a Church, and one
Church to a Bishop; we have shewn the
Bishop's Office and Function, Election
and Ordination; what farther to add on
this Head, I know not! For as for those
other Acts which he performed joyntly
with his Flock, we must refer them to
another Place, till we have handled those
other Matters which previously propose
themselves unto us: The first of which
will be an Examination into the Office
and Order of a Presbyter, which, because
it will be somewhat long, shall be the Sub-
ject of the following Chapter,

CHAP. IV.

§. 1. The Definition and Description of a Presbyter; what he was. §. 2. Inferior to a Bishop in Degree: §. 3. But equal to a Bishop in Order. §. 4. The Reason why there were many Presbyters in a Church. §. 5. Presbyters not necessary to the Constitution of a Church. §. 6. When Presbyters began.

§. 1. **I**T will be both needless and tedious to endeavour to prove, that the Ancients generally mention Presbyters distinct from Bishops. Every one, I suppose, will readily own and acknowledge it. The great Question which hath most deplorably sharpened and sour'd the Minds of too many, is what the Office and Order of a Presbyter was: About this the World hath been, and still is most uncharitably divided; some equalize a Presbyter in every thing with a Bishop; others as much debase him, each according to their particular Opinions, either advance or degrade him. In many Controversies a middle way hath been the

the safest, perhaps in this, the Medium between the two Extremes may be the truest: Whether what I am now going to say, be the true state of the Matter, I leave to the Learned Reader to determine; I may be deceived, neither mine Years, nor Abilities exempt me from Mistakes and Errors: But this I must needs say, That after the most diligent Researches, and impartiallest Enquiries, The following Notion seems to me most plausible, and most consentaneous to Truth; and which, with a great facility and clearness, solves those Doubts and Objections, which, according to those other Hypotheses, I know not how to answer. But yet however, I am not so wedded and bigotted to this Opinion, but if any shall produce better, and more convincing Arguments to the contrary, I will not contentiously defend, but readily relinquish it, since I search after Truth, not to promote a particular Party or Interest.

Now for the better Explication of this Point, I shall first lay down a Definition and Description of a Presbyter, and then prove the parts thereof.

Now the Definition of a Presbyter may be this: *A Person in Holy Orders, having*
there-

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thereby an inherent Right to perform the whole Office of a Bishop; but being possessed of no Place or Parish, not actually discharging it, without the Permission and Consent of the Bishop of a Place or Parish.

But lest this Definition should seem obscure, I shall illustrate it by this following Instance: As a Curate hath the same Mission and Power with the Minister, whose Place he supplies; yet being not the Minister of that place, he cannot perform there any acts of his Ministerial Function, without leave from the Minister thereof: So a Presbyter had the same Order and Power with a Bishop, whom he assisted in his Cure; yet being not the Bishop or Minister of that Cure, he could not there perform any parts of his Pastoral Office, without the permission of the Bishop thereof: So that what we generally render Bishops, Priests, and Deacons, would be more intelligible in our Tongue, if we did express it by Rectors, Vicars, and Deacons; by Rectors, understanding the Bishops; and by Vicars, the Presbyters; the former being the actual Incumbents of a Place, and the latter Curates or Assistants, and so different in Degree, but yet equal in Order.

Now

Now this is what I understand by a Presbyter; for the Confirmation of which, these two things are to be proved.

I. That the Presbyters were the Bishops Curates and Assistants, and so inferior to them in the actual Exercise of their Ecclesiastical Commission.

II. That yet notwithstanding, they had the same inherent Right with the Bishops, and so were not of a distinct specifick Order from them. Or more briefly thus:

1. That the Presbyters were different from the Bishops *in gradu*, or *in Degree*; but yet,

2. They were equal to them *in Ordine*, or *in Order*.

§. 2. As to the first of these; That Presbyters were but the Bishops Curates and Assistants, inferior to them in Degree, or in the actual Discharge of their Ecclesiastical Commission. This will appear to have been, in effect, already proved, if we recollect what has been asserted, touching the Bishop and his Office, That there was but one Bishop in a Church; That he usually performed all the parts of Divine Service; That he was

was the general Disposer and Manager of all things within his Diocess, there being nothing done there without his Consent and Approbation: To which we may particularly add,

1. That without the Bishop's leave, a Presbyter could not baptize: Thus

Baptismum dandi
habet jus. Episcopus, de-
hinc Presbyteri & Diaco-
ni, non tamen sine Epi-
scopi auctoritate propter
Ecclesiæ honorem. *De*
Baptism. p. 602.

without the Authority of the Bishop; and to

2. Οὐκ ἔστιν ἐστὶν χρεὶς
 ἢ ἐπὶ τοῦ πνεύματος ἢ ἐπὶ
 βαπτίσματος. Epist. ad Smirn.
 p. 6.

saith Tertullian¹,
The Bishop hath the
Right of Baptizing,
then the Presbyters
and Deacons, but
yet for the Honour
of the Church, not
the Bishop; and to
the same Effect,
saith Ignatius,² it
is not lawful for any
one to Baptize, ex-
cept the Bishop per-
mit him.

2. Without the Bishop's permission, a
Presbyter could not administer the Lords

3 Ἐκείνη βεβαία δι-
 γαστήρ ἡγούμενη, ἥ ἴσως ἡ
 ἐπιστολὴν ἔχει τὴν αὐ-
 τὴν ἐπιτέλειαν ἐκ τῆς
 ἑστῆς καὶ ἐπὶ τῇ
 ἀπαλῇ ποιῶν. Epist. ad
 Smirn. p. 6.

Supper. ³ That Eucharist, says Ignatius, is only valid, which is performed by the Bishop, or by whom he shall permit, for it is not lawful for

for any one to celebrate the Eucharist, without leave from the Bishop.

3. Without the Bishop's Consent, a Presbyter could not preach; and when he did preach, he could not chuse his own Subject, but discoursed on those Matters which were enjoined him by the Bishop, as ¹ the Bishop commanded

¹ Τα ὅσα ἡμεῖς ἐνταλάσσομεν, φησιν, ἐξουσιάζομεν.
Homil. de Engastrym.
p. 28. Vol. I.

Origén to preach about the Witch of Endor.

4. Without the Bishop's permission, a Presbyter could not absolve Offenders, therefore Cy-

prian ² severely chides some of his Presbyters, because they dared in his absence, without his Consent and Leave, to give the Church's Peace to some offending Criminals.

² Aliqui de Presbyteris, nec Evangelii, nec loci sui memores; sed neque futurum Domini Judicium, neque nunc sibi præpositum Episcopum cogitantes, quod nunquam omnino sub Antecessoribus factum est, cum contumeliâ & contemptu præpositi totum sibi vendicent. *Epist.*

10. § 1. p. 29. Vide etiam *Epist.* II. § 1. p. 32. & *Epist.* 13. § 1. p. 37.

But what need I reckon up particulars, when in general there was no Ecclesiastical Office performed by the Presbyters, without

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without the Consent and Permission of the Bishop: So says

Ἰγνατίου, ἡ ἐκκλησία
ἀνεκκλησίαν. Epist. ad Smirn.
p. 6.

Ignatius, ¹ Let no-
thing be done of Ec-
clesiastical Concerns,
without the Bishop;

ἢ οὐκ ἔστιν ἡ ἐκκλησία
ἡ ἐκκλησία πρὸς διαβολῇ
καταβύβας. Idem ibid. p. 7.

for ² Whosoever doth
any thing without the
knowledge of the Bi-

shop, is a Worshipper of the Devil.

Now had the Presbyters had an equal Power in the Government of those Churches wherein they lived, how could it have been impudent and usurping in them to have perform'd the particular acts of their Ecclesiastical Function, without the Bishop's Leave and Consent? No, it was not fit or just, that any one should preach, or govern in a Parish, without the permission of the Bishop or Pastor thereof; for where Churches had been regularly formed under the Jurisdiction of their proper Bishops, it had been an unaccountable Impudence, and a most detestable act of Schism for any one, though never so legally Ordained, to have entred those Parishes, and there to have performed Ecclesiastical Administrations, without the permission of, or which is all one, in Defiance to the Bishops,

shops, or Ministers thereof; for though a Presbyter by his Ordination had as ample an inherent Right and Power to discharge all Clerical Offices, as any Bishop in the World had; yet Peace, Unity, and Order obliged him not to invade that part of Gods Church, which was committed to another Man's Care, without that Man's Approbation and Consent.

So then in this Sense a Presbyter was inferiour to a Bishop in Degree, in that having no Parish of his own, he could not actually discharge the particular Acts of his Ministerial Function, without leave from the Bishop of a Parish or Diocess: The Bishops were superiour to the Presbyters, in that they were the presented, instituted, and inducted Ministers of their respective Parishes; and the Presbyters were inferiour to the Bishops, in that they were but their Curates and Assistants.

§ 3. But though the Presbyters were thus different from the Bishops in Degree, yet they were of the very same specifick Order with them, having the same inherent Right to perform those Ecclesiastical Offices, which the Bishop did, as will

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will appear from these three Arguments.

1. That by the Bishop's permission they discharged all those Offices, which a Bishop did. 2. That they were called by the same Titles and Appellations as the Bishops were: And, 3. That they are expressly said to be of the same Order with the Bishops. As to the first of these, That by the Bishop's Permission, they discharged all those Offices which a Bishop did, this will appear from that.

1. When the Bishop ordered them, they preach'd. Thus *Origen*, in the beginning of some of his Sermons, tells us, That he was commanded thereunto by the Bishop, as particularly when he preach'd

about the Witch of Endor; he says, *The Bishop commanded him to do it.*

2 By the permission of the Bishop, Presbyters baptized. Thus writes *Tertul-*

lian, *The Bishop has the Right of Baptizing, and then the Presbyters, but not without his leave.*

3. By the leave of the Bishop, Presbyters administred the Eucharist, as must be

be supposed in that saying of Ignatius,
 ' That that Eucha-
 rist only was valid,
 which was celebra-
 ted by the Bishop, or
 by one appointed by
 him ; and that the
 Eucharist could not
 be delivered but by
 the Bishop, or by one whom he did ap-
 prove.

Εκείνη βιβλία εὐ-
 χαριστία ἡ γινώσκω, ἣ ὑπὸ τοῦ
 ἐπισκόπου ἢ τοῦ ἀντι-
 πίστου δατέται. καὶ ἐξ αὐ-
 τῆς χάρις τῷ ἐπισκόπῳ
 ἀγαπῶ ποιεῖν, ἀλλ' ὃς ἂν
 ἐκείνῳ δοκῇ. Epist.
 ad Smirn. p. 6.

4. The Presbyters ruled in those
 Churches to which they belonged, else
 this Exhortation of Polycarpus to the
 Presbyters of Philippi, would have been
 in vain ; ² Let the

Presbyters be tender
 and merciful, com-
 passionated towards all,
 reducing those that

² Epist. ad Philip. § 5.
 Thus translated by Dr.
 Cave, in the Life of St.
 Polycarp, p. 127.

are in Errors, visiting all that are weak,
 not negligent of the Widow and the Orphan,
 and him that is poor ; but ever providing
 what is honest in the sight of God and Men ;
 abstaining from all Wrath, Respect of Persons,
 and unrighteous Judgment ; being far from
 Covetousness, not hastily believing a Report
 against any Man, not rigid in Judgment,
 knowing that we are all faulty, and obnoxious
 to Judgment. Hence,

G

5. They

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5. They presided in Church-Consistories together with the Bishop, and composed the executive part of the Ecclesiastical Court; from whence it was called the *Presbytery*, because in it, as *Ter-*

tullian says, ¹ *Approved Elders did*
Probati president Seniores. Apol. c. 39. p. 709. *preside.*

6. They had also the Power of Excommunication, as

² *Vid. Cyprian. Epist. 38, & 39. p. 90, & 92.* ² *Rogatianus and Numidicus,*

Two Presbyters of Cyprian's Church, by his Order joyn'd with some Bishops of his Nomination, in the Excommunication of certain Schismatics of his Diocess. But of both these two Heads, more will be spoken in another place.

7. Presbyters restored returning Penitents, to the Church's peace. Thus we read in an Epistle of *Dionysius*, Bishop of *Alexandria*, That a certain Offender called *Serapion*, approaching to the time of his Dissolution,

Tay nece Butear
peor nva gaxev. eno
nos q' qu' dachis
mis a naxas doan. tu
dis a se dai. *Ad Fabium*
Antioch. apud Euseb. lib.
6. cap. 44. p. 246.
³ *Sent for one of the Presbyters to absolve him, which the Presbyter did, according to the Order of his Bishop, who had before*

fore commanded, That the Presbyters should absolve those who were in danger of Death.

8. Presbyters Confirmed, as we shall most evidently prove, when we come to treat of Confirmation: Only remark here by the way, That in the days of Cyprian, there was a hot Controverſie, Whether those that were baptized by Hereticks, and came over to the Catholick Church, should be received as Members thereof by Baptism and Confirmation, or by Confirmation alone? Now I would fain know, Whether during the vacancy of a See, or the Bishop's absence; which sometimes might be very long, as Cyprian was absent two years, a Presbyter could not admit a returning Heretick to the Peace and Unity of the Church, especially if we consider their positive Damnation of all those that died out of the Church? If the Presbyters had not had this Power of Confirmation, many penitent Souls must have been damn'd for the unavoidable Default of a Bishop, which is too cruel and unjust to imagine.

9. As for Ordination, I find but little said of this in Antiquity; yet as little as there is, there are clearer Proofs of the Presbyters Ordaining, than there are of
 G 2 their

¹ Omnis potestas & gratia in Ecclesiâ constituta sit ubi præsident majores natu, qui & baptizandi, & manum imponendi, & ordinandi possident potestatem. *Apud Cyprian. Epist. 75. § 6. p. 237.*

their administering the Lords Supper; *All Power and Grace, faith Firmilian, is constituted in the Church, where Seniors preside, who have the Power of Baptizing, Confirming,*

and Ordaining; or as it may be rendred, and perhaps more agreeable to the Sense of the place; *Who had the Power as of Baptizing, so also of Confirming and Ordaining.* What these Seniors were, will be best understood by a parallel place in *Tertullian*; for that place in *Tertullian*, and this in *Firmilian*, are usually cited to expound one another, by most Learn-

² Primitive Christianity. *Part. 3. cap. 5. p. 379.*

ed Men, as by the most learned Dr. *Cave* and others. Now the passage

in *Tertullian* is this; In the Ecclesiasti-

cal Courts ³ approved Elders preside:

³ Probati præsident Seniores. *Apolog. c. 39. p. 709.*

Now by these approved Elders, Bi-

shops and Presbyters must necessarily be understood; because *Tertullian* speaks there of the Discipline exerted in one par-

particular Church or Parish, in which there was but one Bishop; and if only he had presided, then there could not have been Elders in the Plural Number; but there being many Elders to make out their Number, we must add the Presbyters to the Bishop, who also presided with him, as we shall more fully shew in another place. Now the same that presided in Church-Consistories, the same also ordained; Presbyters as well as Bishops presided in Church-Consistories; therefore Presbyters as well as Bishops Ordained. And as in those Churches where there were Presbyters, both they and the Bishop presided together, so also they Ordained together, both laying on their Hands in Ordination, as St. Timothy was Ordained *by*

the laying on of the Hands of the Presbytery; that is, by

*Ἐν τῇ ἐκκλησίᾳ τῇ
χειρὶ τοῦ πρεσβυτερίου.*
1 Tim. 4. 14.

the Hands of the Bishop and Presbyters of that Parish where he was Ordained, as is the constant signification of the word *Presbytery*, in all the Writings of the Ancients. But,

10. Though as to every particular act of the Bishop's Office, it could not be proved particularly, that a Presbyter did

discharge them; yet it would be sufficient, if we could prove, that in the general, a Presbyter could, and did perform them all. Now that a Presbyter could do so, and consequently by the Bishop's permission did do so, will appear from the Example of the great Saint Cyprian, Bishop of Carthage, who being exil'd from his Church, writes a Letter to the Clergy thereof; wherein he exhorts

and begs them ¹ to discharge their own and his Office too, that so nothing might be wanting either in Discipline or Diligence. And much to the same Effect he thus writes them in another Letter,

² Trusting therefore to your Kindness and Religion, which I have abundantly experienced, I exhort and command you by these Letters, that in my stead you perform those Offices

which the Ecclesiastical Dispensation requires. And in a Letter written upon the same Occasion, by the Clergy of the Church of

of Rome, to the Clergy of the Church of Carthage, we find these Words towards the beginning thereof, *And since*

it is incumbent upon us, who are as it were Bishops, to keep the Flock in the room of the Pastor. If we

shall be found negligent, it shall be said unto us, as it was said to our careless preceding Bishops, in Ezekiel

34. 3, 4. That we looked not after that which was lost, we did not correct him that

wandered, nor bound up him that was lame, but we did eat their Milk, and were covered with their Wool. So that the Presbyters were as it were Bishops, that in the Bishops Absence kept his Flock, and in his stead performed all those Ecclesiastical Offices, which were incumbent on him.

Now then if the Presbyters could supply the Place of an Absent Bishop, and in general discharge all those Offices, to which a Bishop had been obliged, if he

Et cum incumbat nobis qui videmur prepositi esse, & vice pastoris custodire gregem, si negligentes inveniamur, dicetur nobis quod & antecessoribus nostris dictum est, qui tam negligentes prepositi erant: quoniam perditum non requirivimus, & errantem non correximus, & claudum non colligavimus, & lac eorum edebamus, & lanis eorum operiebamur. *Apostolus Cyprianus in Epist. 3. 53. p. 54.*

had been present; it naturally follows that the Presbyters could discharge every particular Act and Part thereof. If I should say, such an one has all the Senses of a Man, and yet also assert that he cannot see, I should be judged a Self-contradictor in that Assertion; for in affirming that he had all the Humane Senses, I also affirmed, that he saw, because Seeing is one of those Senses. For whatsoever is affirmed of an Universal, is affirmed of every one of its Particulars. So when the Fathers say, that the Presbyters performed the whole Office of the Bishop, it naturally ensues, that they Confirmed, Ordained, Baptized, &c. because those are Particulars of that Universal.

But now from the whole we may collect a solid Argument for the Equality of Presbyters with Bishops as to Order; for if a Presbyter did all a Bishop did, what difference was there between them? A Bishop preached, baptized and confirmed, so did a Presbyter. A Bishop excommunicated, absolved and ordained, so did a Presbyter; Whatever a Bishop did, the same did a Presbyter; the particular Acts of their Office was the same; the only difference that was between them

was in Degree; but this proves there was none at all in Order.

2. That Bishops and Presbyters were of the same Order, appears also; from that originally they had one and the same Name, each of them being indifferently called Bishops or Presbyters. Hence we read in the Sacred Writ of several Bishops in one particular Church, as the

¹ Bishops of Ephesus, and ² Philippi, that is, ¹ Ἐπισκόπους. 20 Act. v. 28. ² Ἐπισκόποις, 1 Phil. 1.

Churches, as they were afterwards distinctly called. And Clemens Romanus sometimes mentions many Bishops in the Church of Corinth, whom at other times he calls by the Name of Presbyters, using those two Terms as Synonymous Titles and Appellations,

³ You have obeyed, saith he, those that were set over you, ⁴ Epist. 1. ad Corinth. p. 2.

and ⁵ Let us reverence those that are set over us, ⁶ Ibidem. p. 30.

which are the usual Titles of the Bishops; and yet these in another place he calls Presbyters, de-

⁷ Πρεσβύτεροι Ibid. p. 62.

scribing,

scribing their Office, by ¹ their sitting, or
² *καθιστάμενοι πρεσβύτεροι*, Ibid. p. 69. presiding over us.

Wherefore he commands the Corin-
³ *ὑποτάσσεται τοῖς πρεσβυτέροις*, Ibid. p. 73. thians ² to be subject to their Presbyters, and whom in one Line

he calls ³ *ἐπισκοποι*, or Bishops. The second Line after he calls *πρεσβύτεροι*, or Presbyters. So Polycarp exhorts the Philippians to be subject to their Presbyters and Deacons, under the name of Presbyters including both Bishops and Priests, as we now call them.

The first that expressed these Church-Officers by the distinct Terms of Bishops and Presbyters, was Ignatius, who lived in the beginning of the Second Century, appropriating the Title of Bishop, *ἐπίσκοπος*, or Overseer, to that Minister who was the more immediate Overseer and Governor of his Parish; and that of *πρεσβύτερος*, Elder or Presbyter, to him who had no particular Care and Inspection of a Parish, but was only an Assistant or Curate to a Bishop that had; the word *ἐπίσκοπος*, or Bishop, denoting a Relation to a Flock or Cure, *πρεσβύτερος*, or Presbyter, signifying only a Power or

an ability to take the Charge of such a Flock or Cure; the former implying an actual discharge of the Office, the latter a Power so to do.

This Distinction of Titles arising from the difference of their Circumstances, which we find first mentioned in *Ignatius*, was generally followed by the succeeding Fathers, who for the most part distinguish between Bishops and Presbyters; though sometimes according to the Primitive Usage they indifferently apply those Terms to each of those Persons.

Thus on the one hand the Titles of Presbyters are given unto Bishops; as *Irenæus* in his Synodical Epistle, twice calls *Amicetus*, *Pius*, *Higynus*, *Telesphorus*, and *Xistus* Bishops of Rome, *ἡγουμένους*, or Presbyters. And those ² Bishops who derived their Succession immediately from the Apostles, he calls, the Presbyters in the Church; and whom *Clemens Alexandrinus* in one Line calls the Bishop of a certain City not far from *Ephesus*, a few Lines after he calls ³ the Presbyter.

¹ Apud Euseb. lib. 5. cap. 24. p. 193.

² Qui in ecclesia sunt Presbyteri — qui cum episcopatus successione, &c. lib. 4. cap. 43. p. 277.

Clemens Alexandrinus

³ ἡγουμένους. Apud Euseb. lib. 5. cap. 24. p. 193.

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And on the other hand, the Titles of Bishops are ascribed to Presbyters, as one of the Discretive Appellations of a Bishop is Pastour. Yet Cyprian also calls his

Presbyters ¹ the Pa-

¹ Pastores ovium. *Epist.* ¹ *Stors of the Flock.* Another was that of
11. § 1. p. 33. President, or one

set over the People. Yet Cyprian also calls his Presbyters

² Præpositi. *Ibidem.* ² Presidents, or set
over the people. The

Bishops were also called Rectors or Rulers. So Origen calls

³ Ἀρχιερεῖς τῶ λαοῦ. *Comment. in Math. Vol.* the Presbyters ³ the
1. p. 246. Governours of the peo-
ple. And we find

both Bishops and Presbyters included under the common Name of Presidents or Prelates, by St. Cyprian, in this his Exhortation to Pom-

⁴ Et cum omnes om- *ponius,* ⁴ And if all
nino disciplinam tenere *must observe the Di-*
oporteat, multo magis *vine Discipline, how*
Præpositos & Diaconos *much more must the*
curare hoc fas est, qui *Presidents and Dea-*
exemplum & documen- *cons do it, who by*
tum cæteris de conver- *their Conversation and*
satione & moribus suis *Manners must yield a*
præbeant. *Epist. 62. § 2.*
p. 169.

good Example to others?

Now

Now if the same Appellation of a thing be a good Proof for the Identity of its Nature, then Bishops and Presbyters must be of the same Order, because they had the same Names and Titles. Suppose it was disputed, whether a Parson and Lecturer were of the same Order, would not this sufficiently prove the Affirmative? That though for some Accidental Respects they might be distinguished in their Appellations, yet originally and frequently they were called by one and the same Name. The same it is in this Case, though for some contingent and adventitious Reasons Bishops and Presbyters were discriminated in their Titles, yet originally they were always, and afterwards sometimes, called by one and the same Appellation; and therefore we may justly deem them to be one and the same Order.

But if this Reason be not thought cogent enough, the Third and last will unquestionably put all out of doubt, and most clearly Evince the Identity or Sameness of Bishops and Presbyters, as to Order; and that is, that it is expressly said by the Ancients, That there were but two distinct Ecclesiastical Orders, *viz.* Bishops and Deacons, or Presbyters and Deacons;

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Deacons; and if there were but these two, Presbyters cannot be distinct from Bishops, for then there would be three. Now that there were but two Orders, viz. Bishops and Deacons, is plain from that Golden Ancient Remains of *Clemens Romanus*, wherein he thus

Κατὰ χρόνον ἐν ἡ πό-
λεις κηρύσσοντες καθίστα-
τον τὰς ἀπαρχὰς αὐ-
τῶν οἷς ἐπισκόπους καὶ δι-
ακόνες τῶν μελλόντων
πιστεύειν καὶ τὸ ἐκ κα-
τὰ χρόνον καὶ οἱ πολλὰν
χρόνων ἐγγραφεῖς. οὗτοι
ἐπισκόπων καὶ διακόνων,
ὅπως καὶ πρὸς λέγει ἡ
γραφὴ, κατὰ χρόνον τὰς
ἐπισκόπους αὐτῶν ἐν δι-
καιοσύνῃ καὶ τὰς διακό-
νους αὐτῶν ἐν πίστει. E-
pist. i. ad Corinth. p. 54.

writes, *In the Coun-
try and Cities where
the Apostles preached,
they ordained their first
Converts for Bishops
and Deacons, over
those who should be-
lieve: Nor were these
Orders new; for for
many Ages past it was
thus prophesied con-
cerning Bishops and
Deacons, I will ap-
point their Bishops in*

Righteousness, and their Deacons in Faith.
This place of Scripture which is here
quoted, is in *Isa. 60. 17.* *I will make thine
Officers peace, and thine Exactors righteous-
ness.* Whether it is rightly applyed, is
not my business to determin. That that
I observe from hence is, that there were
but two Orders instituted by the Apo-
stles, viz. Bishops and Deacons, which

Clemens

Clemens supposes were prophetically
 promised long before: And this is
 yet more evidently asserted in another
 Passage of the said Clemens a little
 after, where he says, that the
 Apostles foreknew
 through our Lord
 Lord Jesus Christ,
 that Contention would
 arise about the Name
 of Episcopacy, and
 therefore being endued
 with a perfect fore-
 knowledge, appointed
 the aforesaid Officers,
 viz. Bishops and
 Deacons, and left
 the manner of their
 Succession described,
 that so when they died, other approved men
 might succeed them, and reform their Of-
 fice. So that there were only the Two
 Orders of Bishops and Deacons institu-
 ted by the Apostles. And if they or-
 dained but those Two, I think no one
 had ever a Commission to add a Third, or
 to split One into Two, as must be done,
 if we separate the Order of Presbyters
 from the Order of Bishops: But that
 when the Apostles appointed the Order
 of

Ἀπόστολοι ἡμῶν
 ἔγνωσαν διὰ τοῦ κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι
 εἰς αὐτὸν ὄνομα τῆς ἐπισκοπῆς, διὰ
 τοῦτου ἐν τῷ αἵματι
 ποιεῖσιν ἀληθεῖς
 τελείας κατεσκευασμένους
 ἀρεταῖς καὶ ἀ-
 ναξιδίᾳ ἐπιτομῇ διδασκα-
 λῶν, ὅπως ἐὰν καὶ ἀποθῶ-
 σιν, διαδέξωνται ἑταῖροι
 διδασκαλισκοὶ ἀδελφοὶ
 τὴν λειτουργίαν αὐτῶν.

Ibidem, p. 37.

of Bishops, Presbyters were included therein, will manifestly appear from the Induction of those fore-cited Passages in *Clemens's* Epistle, and his drift and design thereby, which was to appease and calm the Schisms and Factions of some unruly Members in the Church of *Corinth*, who designed to depose their Presbyters; and that he might dissuade them from this violent and irregular Action, amongst other Arguments he proposes to them, that this was to thwart the Design and Will of God, who would that all should live orderly in their respective places, doing the Duties of their own Stations, not invading the Offices and Functions of others; and that for this end, that all occasions of disorderliness and confusion might be prevented, he had Instituted Diversities of Offices in his Church, appointing every Man to his particular Work, to which he was to apply himself, without violently leaping into other Mens places; and that particularly the Apostles foreseeing through the Holy Spirit, that Contentions and unruly Men would irregularly aspire to the Episcopal Office, by the Deposition of their lawful Presbyters; therefore that such turbulent Spirits might be repressed,

repressed, or left inexcusable, they ordained Bishops and Deacons where they preached, and described the manner and qualifications of their Successors, who should come after them when they were dead and gone, and be revered and obeyed with the same Respect and Obedience as they before were; and that therefore they were to be condemned as Perverters of the Divine Institution, and Contemners of the Apostolick Authority, who dared to degrade their Presbyters, who had received their Episcopal Authority in an immediate Succession from those who were advanced to that Dignity by the Apostles themselves.

This was the true Reason for which the fore-quoted Passages were spoken, which clearly evinces, that Presbyters were included under the Title of Bishops, or rather that they were Bishops: For to what end should *Clemens* exhort the Schismatical *Corinthians* to obey their Presbyters, from the consideration of the Apostles Ordination of Bishops, if their Presbyters had not been Bishops?

But that the Order of Presbyters was the same with the Order of Bishops, will appear also from that place of *Irenaeus*,
H where

Presbyteri qui serviunt suis voluptatibus, & non preponunt timorem Dei in cordibus suis, sed contumeliis agunt reliquos, & principalis confessionis tumore elati sunt — ab omnibus igitur talibus abstinere oportet adherere vero his, qui & Apostolorum sicut prædiximus, doctrinam custodiunt, & cum Presbyterii Ordine Sermonem sanum, & Conversationem sine offensa præstant ad informationem & correctionem reliquorum. — Tales Presbyteros nutrit Ecclesia, de quibus & Propheta ait, & dabo principes tuos in pace, & Episcopos tuos in iustitia. *Lib. 4. c. 44. p. 278.*

where he exhorts us to withdraw from those Presbyters, who serve their Lusts, and having not the fear of God in their hearts, condemn others, and are lifted up with the Dignity of their first Session; but to adhere to those who keep the Doctrine of the Apostles, and with their Presbyterian Order are inoffensive, and exemplary in sound Doctrine, and an holy Conversation, to the Information and Correction of others; for such Presbyters the Church educates, and of whom the Prophet saith, I will give thee Princes in Peace, and Bishops in Righteousness. Now that by these Presbyters, Bishops are meant, I need not take much pains to prove; the precedent Chapter positively asserts it; the Description of them in this Quotation, by their enjoying the Dignity of

Presbyteri qui serviunt suis voluptatibus, & non preponunt timorem Dei in cordibus suis, sed contumeliis agunt reliquos, & principalis confessionis timore elati sunt — ab omnibus igitur talibus abstinere oportet adherere vero his, qui & Apostolorum sicut prædiximus, doctrinam custodiunt, & cum Presbyterii Ordine Sermonem sanum, & Conversationem sine offensa præstant ad informationem & correctionem reliquorum. — Tales Presbyteros nutrit Ecclesia, de quibus & Propheta ait, & dabo principes tuos in pace, & Episcopos tuos in iustitia. *Lib. 4. c. 44. p. 278.*

where he exhorts us to withdraw from those Presbyters, who serve their Lusts, and having not the fear of God in their hearts, contemn others, and are lifted up with the Dignity of their first Session; but to adhere to those who keep the Doctrine of the Apostles, and with their Presbyterian Order are inoffensive, and exemplary in sound Doctrine, and an holy Conversation, to the Information and Correction of others; for such Presbyters the Church educates, and of whom the Prophet

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of the first Session, and the application of that Text of *Isaiab* unto them, clearly evinces it. No one can deny but that there were Bishops, that is, that they were superiour in degree to other Presbyters; or, as *Irenaeus* styles it, honoured with the first Session; but yet he also says, that they were not different in Order, being of the Presbyterial Order, which includes both Bishops and Presbyters.

To this Testimony of *Irenaeus* I shall subjoin that of *Clemens Alexandrinus*, who tho he menti-

ons *the Processes of Bishops, Presbyters and Deacons*, from which some conclude the Bishops Superiority of Order; yet the subsequent Words evidently declare, that it must be meant only of Degree, and

Ἐπεὶ καὶ αἱ ἐκκλησίαι καὶ τὸ ἐκκλησιαστικόν καὶ ἐπισκόπων, πρεσβυτέρων, διακόνων, μυστήματα διμαί ἀγγελικῆς δόξης, καὶ κείνης τῆς οἰκονομίας πυχάνουσιν ὡς ἀναμένειν φασὶν αἱ γραφαὶ τὰς κατ' ἰχθυοῦ τῆς ἀποστόλων ἐν τελευτῇ δικαιοσύνης καὶ τὸ εὐαγγέλιον βεβαιώσας, ἐν νεφέλαις τέταταις ἀρδύντας γρα-

φαι ὁ ἀπόστολος διακονήσιν μὲν πρῶτα, ἔπειτα ἐνκαταταγῆναι τῷ πρεσβυτερίῳ καὶ πρῶτον κοπὴν δόξης, δόξα γὰρ δόξης διαφέρει ἄλλως ἀν' οἷς τέλειον ἀνδρῶν ἀνξήσωσιν. Stromat. lib. 6. p. 481.

that as to Order they were one and the same; for he immediately adds, *That those Offices are an imitation of the Angelick Glory, and of that Dispensation, which, as the Scriptures say, they wait for, who treading in the steps of the Apostles, live in the perfection of Evangelick Righteousness; for these, the Apostle writes, shall be took up into the Clouds,* (Here he alludes to the manner of the Saints Glorification in 1 *Thess.* 4. 17. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord) *and there first as Deacons attend, and then according to the Process, or next station of Glory, be admitted into the Presbytery; for Glory differs from Glory, till they increase to a perfect man. Now in this Passage there are two things which manifest, that there were but two Ecclesiastical Orders, viz. Bishops and Deacons, or Presbyters and Deacons; the first is, that he says, that those Orders were resembled by the Angelick Orders. Now the Scripture mentions but two Orders of Angels, viz. Archangels and Angels, the Archangels presiding over the Angels, and the Angels obeying and attending on the Archangels. According*

ording to this resemblance therefore there must be but Two Ecclesiastical Orders in the Church, which are Bishops or Presbyters presiding and governing, with the Deacons attending and obeying. The other part of this Passage, which proves but two Ecclesiastical Orders, is his likening of them to the progressive Glory of the Saints, who at the Judgment Day shall be caught up in the Clouds, and there shall first as Deacons attend and wait on Christ's Judgment-Seat, and then, when the Judgment is over, shall have their Glory perfected, in being placed on the Celestial Thrones of that Sublime Presbytery, where they shall for ever be blest and happy.

So that there were only the two Orders of Deacons and Presbyters, the former whereof being the inferiour Order, never sat at their Ecclesiastical Conventions, but like Servants¹ stood and waited on the latter, who² sat down on *Sedibels*, or Seats in the form of a Semicycle, whence they are frequently called *Confessus Presby-*

¹ Videt & ordinationes, sive stationes ministrorum ejus, Diaconorum, ut mihi videtur, ordinem memorat astantium divino ministerio. *Homil. 2. in Cantic. Cantic. Origen.*

² Nobiscum sedeat in Clero. *Cyprian. Epist. 35. p. 84.*

terii, Or the Session of the Presbytery, in which Session he that was more peculiarly the Bishop or Minister of the Parish, sat at the Head of the Semicircle, on a Seat somewhat elevated above those of his ¹ Colleagues,

¹ Collegis meis. Epist.
28 § 2. p. 64.

as Cyprian calls them, and so was distinguished from

them by his Priority in the same Order, but not by his being of another Order. Thus the, foresaid Clemens Alexandrinus distinguishes the Bishop from the Presbyters, by his being advanced to the *πρωτοκαθίστα*, or the first Seat in the Presbytery, not by his sitting in a different

Seat from them;

For thus he writes,

² Οὗτοῦ πρεσβύτερου ἐστὶν ὁ ἀρχὴ τῆς ἐκκλησίας, καὶ διακόνου ἀληθινῆς τοῦ Θεοῦ βουλῆσεως, ἐὰν ποιῇ καὶ διδάσκῃ τὰ τῷ κυρίῳ ἐχόντων ἀνθρώπων χειροτονούμενου· ὅτι πρεσβύτερος, δικαιονομούμενος, ἀλλ' ὅτι δικαίος, ἐν πρεσβυτερίᾳ καταλεγόμενος, καὶ ἐν ταύτῃ ὅτι τῆς περὶ τοῦ Θεοῦ μὴ πικρῆς, ἐν τοῖς αἵμοσι καὶ τῶν αἰσθησέων διδασκόμενος τῶν λαῶν κείνων, ὡς ὁσὶν ἐν τῇ

² He is in truth a Presbyter of the Church, and a Minister of the Will of God, who does and teaches the things of the Lord, not ordained by Men, or esteemed just, because a Presbyter,

Ἀποκαλύψει Ἰωάννη

Stromat. lib.6. p.480.

but

but because just, therefore received into the Presbytery, who although he be not honoured with the first Seat on Earth, yet shall hereafter sit down on the Twenty and Four Thrones, mentioned in the Revelations, judging the People. So that both Bishops and Presbyters were Members of the same Presbytery, only the Bishop was advanced to the first and chiefest Seat therein, which is the very same with what I come now from proving, viz. That Bishops and Presbyters were Equal in Order, but Different in Degree; That the former were the Ministers of their respective Parishes, and the latter their Curates or Assistants.

Whether this hath been fully proved, or whether the precedent Quotations do naturally conclude the Premises, the Learned Reader will easily determin. I am not conscious that I have stretched any Words beyond their natural Signification, having deduced from them nothing but what they fairly imported: If I am mistaken, I hope I shall be pardoned, since I did it not designedly or voluntarily. As before, so now I profess again, that if any one shall be so kind and obliging to give me better Information, I shall thankfully and willingly acknow-

ledge and quit mine Error; but till that Information be given, and the falsity of my present Opinion be evinc'd, (which after the impartiallest and narrowest Enquiry I see not how it can be done) I hope no one will be offended, that I have asserted the Equality or Identity of the Bishops and Presbyters as to Order, and their difference as to Preeminency or Degree.

§. 4. Now from this Notion of Presbyters, there evidently results the Reason why there were many of them in one Church, even for the same Intent and End, though more necessary and needful, that Curates are now to those Ministers and Incumbents whom they serve, it was found by Experience that variety of Accidents and Circumstances did frequently occur both in times of Peace and Persecution; the Particulars whereof would be needless to enumerate, that disabled the Bishops from attending on, and discharging their Pastoral Office; therefore that such Vacancies might be supplied, and such Inconveniencies remedied, they entertain'd Presbyters or Curates, who during their Absence might supply their Places,

who

who also were helpful to them, whilst they were present with their flocks, to counsel and advise them; whence Bishop Cyprian assures us, that he did all things by the
Common Council of ^{Communi Consilio.}
 his Presbyters. *Epist. 24. p. 55.*

Besides this, in those early days of Christianity, Churches were in most places thin, and at a great distance from one another; so that if a Bishop by any Disaster was Incapacitated for the Discharge of his Function, it would be very difficult to get a neighbouring Bishop to assist him. To which we may also add, that in those times there were no publick Schools or Universities, except we say the Catechetick Lecture at *Alexandria* was one for the breeding of young Ministers, who might succeed the Bishops as they died; wherefore the Bishops of every Church took care to instruct and elevate some young Men, who might be prepared to come in their place when they were dead and gone. And thus for these and the like Reasons most Churches were furnished with a competent number of Presbyters, who helpt the Bishops while living, and were fitted to succeed them when dead.

§ 5. I say only, most Churches were furnished with Presbyters, because all were not, especially those Churches which were newly planted, where either the Numbers or Abilities of the Believers were small and inconsiderable: Neither indeed were Presbyters Essential to the Constitution of a Church; a Church might be without them, as well as a Parish can be without a Curate now; it was sufficient that they had a Bishop; a Presbyter was only necessary for the easing of the Bishop in his Office, and to be qualified for the succeeding him in his Place and Dignity after his Death.

For as *Tertullian* writes, *Ubi Ecclesiastici Ordinis non est confessus, & offert, & tingit Sacerdos, qui est ibi solus.* *Where there are no Presbyters, the Bishop alone administers the two Sacraments of the Lord's Supper and Baptism.*

§ 6. As for the time when Presbyters began, to me it seems plain, that their Office was even in the Apostolick Age, though by their Names they were not distinguished from Bishops till sometimes after. The first Author now extant, who distinctly

distinctly mentions Bishops and Presbyters, is *Ignatius* Bishop of *Amioch*, who lived in the beginning of the Second Century: But without doubt before his time, even in the days of the Apostles, where Churches increased, or were somewhat large, there were more in Holy Orders than the Bishops of those Churches. We read in the new Testament of the Bishops of ¹ *E-*

phesus and ² *Philippi*,

¹ Acts 20. 28.

which must be un-

² Philip. 1. 1.

derstood of what was

afterwards distinctly called Bishops and

Presbyters. So likewise we read in *St. Ti-*

mothy of a ³ Presby-

³ 1 Tim. 4. 14.

tery, which in all

the Writings of the Fathers, for any

thing I can find to the contrary, perpe-

tually signifies the Bishop and Presbyters

of a Particular Church or Parish. And

to this we may add what *Clemens Alex-*

andrinus Reports of *St. John*, that he

he went into the neighbouring Province

of *Ephesus*, ⁴ Partly

that he might consti-

tute Bishops, partly

that he might plant

⁴ Οπερ μὲν ἐπισκόπους κα-
ταστήσων, ὅπερ ἡ ὁλὴ ἐκ-
κλησία ἀρμώσων, ὅπερ
ἡ κλήρω ἐνάγει πῶτα κλη-
ρώσων τῷ ἵππῳ τῷ πνέματι

ἡ σημασιολογία. Apud Euseb. lib. 3. cap. 23.

p. 92.

new

new Churches, and partly that he might appoint such in the number of the Clergy, as should be commanded him by the Holy Ghost. Where by the Word Clergy, being oppos'd to Bishops, and so consequently different from them, must be understood either Deacons alone, or which is far more probable, Presbyters and Deacons.

CHAP. V.

§ 1. The Order and Office of the Deacons.
 § 2. Subdeacons what? § 3. Of Acolyths, Exorcists, and Lectors; through those Offices the Bishops gradually ascended to their Episcopal Dignity. § 4. Of Ordination. First, Of Deacons. § 5. Next of Presbyters; the Candidates for that Office presented themselves to the Presbytery of the Parish where they were Ordained. § 6. By them examined about Four Qualifications, viz. Their Age. § 7. Their Condition in the World. § 8. Their Conversation. § 9. And their Understanding. Humane Learning needful. § 10. Some Inveighed against Humane Learning, but condemned by Clemens Alexandrinus. § 11. Those that were to be Ordain'd Presbyters, generally pass'd through the Inferiour Offices. § 12. When to be ordained, propounded to the People for their Approbation. § 13. Ordain'd in, but not to a particular Church. § 14. Ordain'd by the Imposition of Hands of the Presbytery. § 15. The Conclusion of the first Particular, concerning the Peculiar Acts of the Clergy.

§ 1. Next

§ 1. **N**EXT to the Presbyters were the Deacons, concerning whose Office and Order I shall say very little, since there is no great Controversie about it; and had it not been to have rendred this Discourse compleat and entire, I should in silence have pass'd it over. Briefly therefore, their original Institution, as in *Acts* 6. 2. was to serve *Tables*, which included these two things, A looking after the Poor, and an attendance at the Lords Table. As for the Care of

the Poor, *Origen*

¹ Διάκονοι διοικούντες τὰ τῆς ἐκκλησίας χρήματα. Comment. in Mat. Tom. 16. p. 443. Vol. 1.

tells us, that the Deacons dispensed to them the Churches Money, being employed under the

Bishop to inspect and relieve all the Indigent within their Diocess: As for their Attendance at the Lords Table, their Office with respect to that consisted in preparing the Bread and Wine, in cleansing the Sacramental Cups, and other such like necessary things; whence they

are called by *Ignatius*

² Βρωμάτων ἔργων εἶσιν Διάκονοι. Epist. ad Tralles. p. 48.

² Deacons of Meats and Cups, assisting also, in some places at least, the

Bishop

Bishop or Presbyters in the Celebration of the Eucharist,

delivering the Elements to the Communicants. They also preach, of which more in another place; and in the

Absence of the Bishop and Presbyters baptized. In a word, according to the sig-

nification of their Name, they were as Ignatius calls them,

the Churches Servants, set apart on purpose to serve God, and attend on their Business, being constituted, as Eusebius terms it, for the Service of the Publick,

² Διάκονοι δίδουσι
τοῖς ἐκκλησιαστικοῖς
μετάλαβειν τὸ τῷ δι-
ακονῷ. Just. Martyr. Apo-
log. 2. p. 97.

³ Baptisimum dandi
habet jus Episcopus de-
hinc Presbyteri & Dia-
coni. Tertul. de Bapt.
p. 602.

⁴ Ἐκκλησιαστικῶν
ὑποτάκται. Epist. ad
Trallef. p. 48.

⁵ ὑποδιάκονοι τῷ κοινῷ
Lib. 2. cap. 1. p. 38.

§ 2. Next to the Deacons were the Subdeacons, who are mentioned both by

Cyprian and Cornelius. As the Office of the Presbyters was to assist and help the Bishops, so theirs

⁶ Hypodiatonum Op-
tatum. Epist. 24. p. 55.

⁷ ὑποδιάκονοι ἐν τῷ
Apud Euseb. lib. 6. cap.
43. p. 244.

was

was to assist and help the Deacons. And as the Presbyters were of the same Order with the Bishop, so probably the Subdeacons were of the same Order with the Deacons, which may be gathered from what we may suppose to have been the Origin and Rise of these Subdeacons, which might be this, That in no Church whatsoever was it usual to have more than Seven Deacons, because that was the original Number instituted by the Apostles; wherefore when any Church grew so great and numerous, that this stinted Number of Deacons was not sufficient to discharge their necessary Ministrations, that they might not seem to swerve from the Apostolical Example, they added Assistants to the Deacons, whom they called Subdeacons or Under Deacons, who were employed by the Head or Chief Deacons to do those Services in their stead and room, to which by their Office they were obliged. But whether this be a sufficient Argument to prove the Subdeacons to be of the same Order with the Deacons, I shall not determine, because this Office being now antiquated, it is not very pertinent to my Design; I only offer it to the Consideration

deration of the Learned, who have Will and Ability to search into it.

§ 2. Besides those forementioned Orders, who were immediately consecrated to the Service of God, and by commission'd thereunto, there were another sort of Ecclesiasticks, who were employ'd about the meaner Offices of the Church such as *Acolyths*, *Exorcists*, and *Lectors*, whose Offices, because they are now disus'd, except that of the Lector, I shall pass over in silence, reserving a Discourse of the Lector for another place; only in general, these were Candidates for the Ministry, who by the due discharge of these meaner Employ's, were to give Proof of their Ability and Integrity, the Bishops in those days not usually arriving *per Saluum* to that Dignity and Honour; but commonly beginning with the most inferiour Office, and so gradually proceeding through the others, till they came to the supreme Office of all, as *Cornelius* Bishop of *Rome*

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Non iste ad Episcopatum subito pervenit, per omnia ecclesiastica officia promotus—ad Sacerdotii sublime fastigium cunctis Religionis gradibus ascendit. *Cyprian. Epist. 52. § 42. 155.*

Rome: Did not presently leap into the Episcopal Throne, but first passed through all the Ecclesiastical Offices, gradually ascending to that Sublime Dignity. The Church

in those happy days by such a long Trial and Experience, using all possible Precaution and Exactness, that none but fit and qualified Men should be admitted into those Sacred Functions and Orders, which were attended with so dreadful and tremendous a Charge. And this now brings me in the next place, to enquire into the Manner and Form of the Primitive Ordinations, which I chuse to discourse of in this place, since I shall find none more proper for it throughout this whole Treatise.

§ 4. As for the various Senses and Acceptations which may be put on the Word *Ordination*, I shall not at all meddle with them; that Ordination that I shall speak of is this, The Grant of a Peculiar Commission and Power, which remains indelible in the Person to whom it is committed, and can never be obliterated or rased out, except the Person himself

himself cause it by his Heresie, Apostacy, or most extremely gross and scandalous Impiety. Now this sort of Ordination was conferred only upon Deacons and Presbyters, or on Deacons and Bishops, Presbyters and Bishops being here to be consider'd as all one, as Ministers of the Church-Universal. As for the Ordination of Deacons, there is no great Dispute about that, so I shall say no more concerning it, than that we have the manner thereof at their first Institution in *Acts* 6.6. which was, that they were Ordained to their Office by Prayer and Imposition of Hands.

§ 5. But as for the Ordination of Presbyters, I shall more distinctly and largely treat of the Manner and Form thereof, which seems to be as follows.

Whosoever desired to be admitted into this Sacred Office, he first proposed himself to the Presbytery of the Parish where he dwelled and was to be Ordained, desiring their Consent to his designed Intention, praying them to confer upon him those Holy Orders which he craved. Now we may suppose his Petition was to the whole Presbytery, because a Bishop alone could not give those Holy Orders,

as is most evident from Cyprian, who as-

¹ Communi Consilio
omnium nostrum. E-
pist. 24. p. 55.

the whole Presbytery.

² Necesse fuit — ne-
cessitate urgente promo-
tum est. Ibidem.

but a Lector without the Advice and
Consent of his Presbytery, which one
would be apt to think was no great U-

³ Epist. 24. p. 55.

himself for so doing,

§ 6. Upon this Application of the
Candidate for the Ministry, the Presby-
tery took it into their Consideration, de-

⁴ Communi Consilio.
Epist. 24. apud Cypr. p.
55.

whether he had those Endowments and
Qualifications which were requisite for
that Sacred Office. What those Gifts
and Qualifications were, touching which
he was examined, may be reduced to
these

asures us, that ¹ all
Clerical Ordinations
were performed by the
Common Counsel of
And therefore when
upon a ² most urgent
and necessary occasi-
on he had been for-
ced to ordain one,
great pains to ³ ju-
stifie and excuse

these Four Heads, his Age, his Condition in the World, his Conversation, and his Understanding.

As for his Age; It was necessary for him to have lived some time in the World, to have been of a ripe and mature Age; for they ordained no Novices, or young Striplings: That was the Practice of the Hereticks whom *Tertullian* jeers and and upbraids with Ordaining ¹ *Raw and Unex-*
perienced Clerks. But as for the Ortho-
 dox, they took care to confer Orders on none, but on such as were well stricken in years; observing herein the Apostolick Canon in ¹ *Tim.*
^{3.6.} *Not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil.* But yet if any young Man was endued with extraordinary Grace and Ability, the fewness of his Years was no Obstacle to his Promotion, that being superseded by the Greatness of his Merit; as we find in the case of *Aurelius* in *Cyprian*, who tho
² *young in years,* yet for his eminent
 Courage and ³ *Ex-*
 cellency
 de annis suis, sed de meritis aestimandus. *Ibidem.*

¹ *Nunc Neophytos conlocant. De prescript. adv. Hæret. p. 89.*

² *In annis adhuc novellus. Cyp. Epist. 33. p. 76.*

³ *Merebatur — Clerice Ordinationis — gradus & incrementa non*

cellency was graced with Ecclesiastical Orders: And such an one, I suppose, was the Bishop of *Magnesia* in the times of *Ignatius*, which gave occasion to that

Μὴ συγχεῖσαι τῇ
ἡλικίᾳ τῶ ἐπισκόπου ἀλ-
λά — πᾶσαν ἐν τρεπῶ
αὐτοῦ σπένδμεν. *Ignat.*
Epist. ad Magn. f. p. 31.

Exhortation, to the People of that Dio-
cess, ' not to despise
their Bishops Age, but
to yield him all due Re-
spect and Reverence.

§ 7. As for his Condition in the World; he was not to be entangled with any mundane Affairs, but to be free from all secular Employments, and at perfect Liberty to apply himself wholly to the Duties of his Office and Function. This also was founded on that other A-

' Nemo militans Deo
obligat se molestiis Sæ-
cularibus, ut possit pla-
cere ei cui se probavit.
Quod cum de omnibus
dictum sit, quanto ma-
gis molestiis & laqueis
Sæcularibus obligari
non debent, qui divinis
rebus & spiritualibus
occupati, ab Ecclesia re-
cedere, & ad terrendis
& sæculares actus vacare
non possunt, cujus or-

postolick Canon in
2 Tim. 2. 4. ' No
man that warreth, en-
tangleth himself with
the affairs of this
life, that he may please
him who hath chosen
him to be a Soldier.
Which Words, saith
Cyprian, if spoken of
all, How much more
ought not they to be
entangled

entangled with Secular Troubles and Snares, who being busied in Divine and Spiritual things, cannot leave the Church, to mind earthly and worldly actions? Which Religious Ordination, as he goes on to write, was emblemized by the Levites under the Law; for when the Land was divided, and possessions were given to eleven Tribes, the Levites who waited upon the Temple and Altar, and the Sacred Offices thereof, had no share in that Division; but the others till'd the ground, whilst they only worshipped God, and received Tents of the others Increase for

dinationis & religionis formam Levitæ prius in lege tenuerunt, ut cum terram dividerent, & possessiones partirentur undecem Tribus, Levitæ Tribus, quæ Templo & Altari, & Ministeriis Divinis vacabat, nihil de illa divisionis portione perciperet, sed aliis terram colentibus, illa tantum Deum coleret, & ad victum atque alimentum suum ab undecem Tribubus de fructibus qui nascebantur, decimas reciperet. Quod totum fiebat de auctoritate & dispositione divina, ut qui operationibus divinis insistebant in nulla re avocarentur, nec cogitare aut agere secularia cogerentur. Quæ nunc ratio & forma in Clero tenetur, ut qui in Ecclesia Domini Ordinatione Clerici promoveantur, in nullo ab administratione Divina avocentur, nec molestiis & negotiis secularibus alligentur, sed in honore sportulantium fructum

tanquam Decimas ex fructibus accipientes, ab Altari & Sacrificiis non recedant, sed die ac nocte Cœlestibus rebus & Spiritualibus serviant. *Epist. 66. § 1. 2. p. 195.*

their Food and Sustainance; all which hap-
 ned by the Divine Authority and Dispensati-
 on, that they who waited on Divine Em-
 ployments should not be withdrawn therefrom,
 or be forced either to think of, or to do any
 Secular Affairs. Which fashion, as he there
 continues to write, is now observed by the
 Clergy, that those who are promoted to Cle-
 rical Ordinations, should not be impeached in
 their Divine Administrations, or incumbered
 with secular Concerns and Affairs, but as
 Teachers receiving Subscriptions from the Bre-
 thren, depart not from the Altar and Sacrifi-
 ces. One night and day attend on Spiritual
 and Heavenly Administrations. These words
 were spoken on the occasion of a certain
 Bishop called *Geminus Victor*, who at his
 Death made a certain Presbyter called *Ge-
 minus Faustinus* Trustee of his last Will
 and Testament, which Trust *Cyprian* con-
 demns as void and
 null, because a Sy-
 nod had before decree-
 ed, that no Clergy-
 man should be a Tru-
 stee, for this Reason,
 because those who were
 in Holy Orders ought
 to be constant in the
 Altar & Sacrifices, & precibus & orationibus
 vacare debeant. Idem Ibidem.

only

only to attend upon the Altar and its Sacrifices, and to give themselves wholly to Prayer and Supplication. It was a Blot in the Hereticks Ordinations, that they Ordained such as were involved in the World, and embarrassed with Carnal and Secular Concerns.

Nunc Seculo obstrictos conlocant. Tertull. de Praescript. adv. Haeres. p. 89.

§ 8. As for the Conversation of the Party to be Ordained, he was to be humble and meek, of an unspotted and exemplary Life. So says Cyprian, ³ In all Ordinations we ought to choose Men of an unspotted Integrity, who worthily and honestly offering up Sacrifices to God, may be heard in those Prayers which they make for the safety of their Flock. For it is written, God heareth not a Sinner; but if any one be a Worshipper of him, and doth his Will, him he heareth.

Humiles & mites. Cyprian. Epist. 38. § 1. p. 90.

³ In Ordinationibus Sacerdotum non nisi immaculatos & integros antistites eligere debemus, qui sanctis & dignis Sacrificia Deo offerentes, audiri in precibus possint, quas facimus pro Plebis Dominica incolumitate, cum scriptum sit, Deus peccatorem non audit, sed si quis Deum coluerit, & voluntatem ejus fecerit, illum audit. Epist. 68. § 2. p. 101.

Where-

Wherefore before they were Ordained, they were proposed to the People for their Testimony and Attestation of their holy Life and Conversation: But of this we shall speak more in another place: Only it may not be improper to remember here, that this is also an Apostolick Canon, in *1 Tim. 3. 2, 3, 7.* *A Bishop then must be Blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, given to hospitality, apt to teach, not given to Wine, no Striker, not guilty of filthy Lucre, but Patient, not a Brawler, not Covetous. Moreover he must have a good report of them which are without, lest he fall into Reproach, and the snare of the Devil.*

§ 9. As for the understanding of the Person to be Ordained, he was to be of a good Capacity, fit and able duly to teach others. This is also another of the Apostolick Canons in *2 Tim. 2. 15.* *Study to shew thy self approved unto God, a Workman that needeth not to be ashamed, rightly dividing the Word of Truth.* And in *1 Tim. 3. 2.* *A Bishop must be apt to teach,* which implies an Ability of teaching, and a Capacity of rightly understanding, apprehending, and applying the Word of God; to which end Humane Learning was so conducive, as that *Origen* pleads
not

ἵ Ἐὶ δυνάταται ἡ δίκῃ
 περιβλεψαμένη φυσιολογί-
 μοιρον, ἡ θεολογία μόνον
 ῥῶς ἀκρίβηται σπ-
 μαινομένων, καὶ τῇ χρί-
 τῇ λογικῶν τιποῦ τετρα-
 μῶν ὅν διὰ τῶν
 πείσανται πρὸς ἀπ-
 ποῦ ἀκρίβῃ καὶ κυριο-
 λεκτικῶν, ἐν ταῖς
 διαλέξεσι καὶ ἰσοστάσι
 ἐπιμελῶς τοῖς σημαι-
 νομαίοις, ἐστὶν ὅτι οὐδὲ
 πρὸς ἀγνοίαν καὶ λογ-
 κῶν μεγάλως σκεπτιπ-
 οῦν μὴ ἐκδιδόντες τὰς
 ὁμονυμίας καὶ ἀμφιβε-
 λίας, καὶ καταχρήσεις
 καὶ κυριολεξίας καὶ δια-
 συλλὰς ὅσον οὐδὲ πρὸς ἀγ-
 νοσίαν τὸν ὁμόνομον,
 τῆς κόσμου περισηρσίας
 φωνῆν, ἐκπληθύνει ὅτι
 τὸ ἀσυνέκτατον φρονεῖν
 πρὸς τὸ δυνάμει, οἱ μὴ
 καθάπερ οὖν ὅτι πᾶσαν
 κῆται τὸ, ὁ κόσμος
 ἐν ᾧ ποιεῖται κῆται, ὅτι
 ἀπὸ τῇ πειραγίων καὶ
 ἀνδραπῶν τῶτο ἔτσι

πῆται

it is necessary that we understand Logick; which art of ¹ Logick, the foresaid Father thinks, is recommended to us by Solomon in Prov. 10. 17. He that receiveth Reproof, or Logick, as he rendreth it, erreth.

Clemens Alexandrinus also stiffly asserts the Utility of Humane Learning, where he says, ² That it is profitable to Christianity for the clear and distinct Demonstration of its Doctrines, ³ in that it helps us to the more evident understanding of the Truth. And in particular for Logick, he gives it high Encomiums, as that ⁴ it is a hedge to defend the Truth from being trod down by Sophisters, that ⁵ it gives us great light duly to under-

ἡ σοφία καὶ ὁ
δύσος καὶ ὁ
διαλεκτικὸς, ὅτι μὴ
Σολομῶν ὁ λόγος
Παιδεία ὅτι ἀνεξέλεγκ-
τος. Contra Celsum, lib.
6. p. 279.

² φιλοσοφία χρησί-
μη πρὸς διδασκαλίαν
τῆς ἀληθείας, ὡς παιδεία πρὸς
ἐκπαίδευσιν τοῦ νοῦ δι-
απορίσεων καὶ πλάνων.
Strom. lib. 1. p. 207.

³ φιλοσοφία οὖτος καὶ
πλεονεκτεῖ τῆς ἀληθείας.
Ibidem. p. 233.

⁴ θεωροῦντες ὅτι δι-
αλεκτικὴ ὡς μὴ ἁπλῶς
παύσεται πρὸς τὴν ἀλήθειαν
καὶ ἀλήθειαν. Stromat.
lib. 6. p. 472.

⁵ ταῖς ψευδαῖς ἀν-
ταῖς μύθοις ὅτι ἐστὶν
ταῖς ψυχαῖς. Ibidem.

Stand

Ἡ Διαλεκτικὴ συν-
εργαί πρὸς τὸ μὴ ὑπο-
πῆσθαι ταῖς ἑταίρε-
χρίσας αἰρέσεσιν. Stromat. lib. 1. p. 234.

Ὅστις ὁ Ζῶης φυ-
λάσσει παιδεία ὡς μὴ
ἀπατηθῆναι, ὡς μὴ κλα-
πῆναι πρὸς τὸ ὅτι βλά-
βη τὸ ἀπερωμῶν καὶ
κρίσιν καὶ ἡσυχίαν. Ibid. p. 210.

So that he thinks Philosophy and the Li-
beral Arts

ἦσαν εἰς ἀν-
θρώπους. Stromat. lib. 1.
p. 210.

stand the Holy Scrip-
tures, that it is ne-
cessary to confute the
Sophisms of Hereticks.
And in general, for
all sorts of Learn-
ing he tells us, that
it keeps the way of
Life, that we be not
deceived or circum-
vented, by those that
endeavour to draw us
into the way of sin.

came
down from Heaven
unto Men. But should
I produce all the

Passages in this Father concerning the
Utility and Excellency of Humane Learn-
ing, I must transcribe several Pages in
Folio, which if the Reader has a Curiosi-
ty to view, he may especially take notice
of these Places, Stromat. lib. 1. Pag. 209,
210, 211, 212, 213, 214, 215. and Stromat.
lib. 6. Pag. 471, 472, 473, 474, 475, 476,
477.

§ 10. It is true, there were some in
those days, of whom Clemens Alexandri-

was complains, ¹ who
dreaded Philosophy,
lest it should deceive
them, as much as Chil-
dren did Hobgoblins.
Because they saw by
too lamentable ex-
perience, that ma-
ny Learned Mens Brains were so charm-
ed, or Intoxicated with Philosophical
Notions, as that they laboured to trans-
form them into Christian Verities, and
so thereby became Authors of most pesti-
lent and damnable Heresies, which is par-
ticularly observed by *Tertullian*, with re-
spect to the Hereticks of his time, who
on this account

calls ² the Philoso-
phers, the Patriarchs
of Hereticks. There-
fore they accused
Philosophy it self,

as ³ the Production
of some evil Inven-
tor, introduced into
the World for the
ruin and destructi-
on of Mankind.

Even *Tertullian* himself,
for this reason had an extream Pique a-
gainst Philosophy, and violently decryd
it,

¹ Πόλλοι δ' ἐχθροὶ
τῇ τοῖς παιδὶς τὰ μαγ-
κολύχια, ὥς τις δειδω-
κένω Ἑλληνικὴν φιλο-
σοφίαν, φοβούμενοι μὴ
ἀπαγάγῃ αὐτοὺς. *Strom.*
lib.6. p.472.

² Hæreticorum Patri-
archæ Philosophi. *Ad-*
vers. Hermog. p.266.

³ Οἱ δ' ἐν τοῖς χρό-
νοις τῆς φιλοσοφίας εἰς δι-
δόναι τὸ βίον νομίζουσιν
ὅτι αὐτὴν τὴν ἀνθρώπων
τοῦτον τὸν χρόνον ποιε-
ῖ. *Clemens Alexand.*
Strom. l.4. p.204.

it, especially Logick, as inconsistent with true Christianity, as may be seen at large in his Book *De Prescriptione adversus Hæreticos*, p. 70, 71.

But to this Objection *Clemens Alexandrinus* replies, that if any Man had been deceived and misled

ἢ μήτε τίς φιλοσοφίαν λυμαινέσθαι ἢ βίον, ἴσους ὡς ἀγαθῶν καὶ φαύλων ἔργων ἀμείβεσθαι ἰσχυροῦς πειβολῇ πλείονι χρονοῦς ἀμνηστῇ συζητησάσθαι ἢ πῶς ἀποδεικνύειν ἐκείνους. *Stromat. lib. 1. p.*

204.

Or, that proceeded not from Philosophy, but from the wickedness of his Nature; for whoever has Wisdom enough to use it, he is able thereby to make

a larger and a more demonstrative Defense of the Faith than others. And concerning Logick in particular, he tells them, that as for Eristick, jangling Logick, for impertinent and contentious Sophisms, which he elegantly calls

ἢ *Stromat. lib. 6. p.*

500.

ἢ *Stromat. lib. 1. p.*

205, 211, 212, 215. and

lib. 6. p. 472, 500.

ἢ the Shadows of Reason; he disliked it as much as they, and frequently inveighs against it: But as for the solid substantial part of it, he could not but deem it profitable and

and advantageous,
since ¹ it helps us to
find out the Truth,
² enables us the better
to understand the
Scriptures, and ³ shews
us how to refel the So-
phisms and cunning
Arguments of the He-
reticks.

But besides this sort of Objectors,
there were others, of whom Clemens A-
lexandrinus speaks, who condemned Learn-
ing on this account,

because it was ⁴ hu-
mane, unto whom
that Father an-
swers, that ⁵ it was
most unreasonable,
that Philosophy only
should be condemned

on this account, and that the meanest Arts be-
sides, even those of a Smith and Shipwright,
which are as much Humane, should be com-
mended and approv-

ed; that ⁶ they did
not rest here and go
no farther, but ha-

ving said, ⁷ *οὐδὲν ἄλλο ἐστιν ἀπὸ τοῦ φιλοσοφῆσαι*
καὶ τῆς ἀληθείας φιλοσοφίας. Ibidem, p. 479.

¹ *Συλλαμβάνειαι φι-
λοσοφία τῇ ὁδῷ πρὸς
ἀλήθειαν ἀγείρει.* Stro-
mat. lib. 1. p. 233.

² *Ταῖς γεγραφαῖς αὐτῶν
ταῖς μύθαις ὅς ἐστιν ἡ
ἡλικία.* Stromat. lib.
6. p. 472.

³ *Ἡ διαλεκτικὴ συν-
εργεῖ πρὸς τὸ μὴ ὑπο-
πίνειν τὴν κατὰ φύσιν
σοφίαν.* Stromat.
lib. 1. p. 234.

⁴ *Ἀνθρώπινω σμικρο-
ν.* Stromat. lib. 6. p.
476.

⁵ *Πῶς ἂν ἀλογον τεκ-
τονικῆς καὶ ναυπηγικῆς
χείρην νομίζειν φιλοσο-
φίαν.* Ibidem. p. 476.

⁶ *Οὐδὲν ἄλλο ἐστιν ἐν
διατριβῇ ἄλλῃ ἢ εἰς
μόνον τὸ ἀπὸ αὐτῶν
χρήσιμον, ὡς λαβόν-
τες αὐτὸ καὶ ἐκταμένους ἀπερῆναι ἀπὸ τῆς
ἀληθείας φιλοσοφίας.* Ibidem, p. 479.

ving got what was useful and profitable from it, they ascended higher unto the true Philoso-

phy, * making this hu-
mane Philosophy a
Guide unto, or, a
Preparatory for the
true Philosophy.

* Πρωτοεσχεδάζει
τοίνυν ἡ φιλοσοφία
προοδδοποιῶσα τὸ
χειρὶ τελειώμενον Stro-
mat. lib. 1. p. 207.

These were the Sentiments of this Learned Father touching the Utility and Excellency of Humane Learning, with respect to the Interpretation of Scripture, the finding out and defending of the true Faith and Doctrin, and such like things, which were the very Heart and Soul of the Presbyters Function and Employ; from whence we may rationally collect, that it was needful, amiable, and profitable in a Presbyter: I do not say that it was absolutely necessary, for it is apparent that a great part of the ancient Presbyters were not skill'd in it; but I say that it was very useful and advantageous, and they prized and esteem'd those Presbyters, who were vers'd in it, especially those of them who were Arch-Presbyters or Bishops, who, if possible, were to be well read in those parts of Learning, which were proper to confirm the Articles of Christianity, and to confute

confute the Enemies thereof. This is plainly insinuated by Origen, when he says, *That the Holy Scriptures exhort us to learn Logick, in that place, where it is said by Solomon, He that refuseth reproof, or Logick, as he understandeth it, erreth; and that therefore he that instructeth others, (the Greek Word more particularly denotes the Bishop) ought to be able to convince Gainsayers.*

Προτρέπει καὶ ὁ Θεὸς
 ὁ λόγος ὁ ἡμᾶς ὅτι δι-
 αλεξίτητον, ὅτι μὲν Σολο-
 μὼν ὁ λόγος ὁ γὰρ τῆς
 δόξης ὁ ἀντιθέμενος ὁ
 ὅτι δὲ ὁ ὁμιλούμενος τῆς
 λόγου δύνατον αἰεὶ τὸς
 ἀντιθέμενος ἐλέγχων.
 Contra Celsum, lib. 6. p.

279.

in the

§ 11. Upon this Examination of the Candidates for the Ministry; and their Approbation by the Presbytery, the next thing that followed was their being declared capable of their desired Function, to which they were very seldom presently advanced, but first gave a Specimen of their Abilities in their discharge of other inferiour Ecclesiastick Offices, and so proceeded by degrees to the Supreme Function of all, as *Cornelius Bishop of*

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Non ita ad Episcopatum subito pervenit, per omnia ecclesiastica officia promotus, ad Sacerdotii sublimem, ubi cunctis religionis gradibus ascendit. Cyr. *Epist.* 32. § 4. p. 113. ita dicitur: Meretur talis Clerici Ordinationis ulteriores gradus & incrementa majora, sed interim plerumque ut ab Officio lectionis incipiat. Idem *Epist.* 33. p. 77.

Rome, I did not presently leap into his Office, but passing through all the Ecclesiastical Employments, gradually ascended thereunto. And as *Anselm*, a Member of the Church of Carthage, began first with the lowermost Office of a Lecturor, though by his extraordinary Merits he deserved those

that were more sublime and honourable.

§ 12. That this was their constant and unalterable Practice, I dare not affirm; I rather think the contrary, as I might easily prove, were it pertinent to my Design: this that follows is more certain, that whether they were gradually or presently Ordained Presbyters, their Names were published or propounded to the People of that Church, where they were to be Ordained, that so if worthy of that Office, they might have the Testimony and Attestation of the People; or if unworthy and unfit, they might be debarred

debarred and excluded from it, by which course the Crimes of the Wicked were discovered, the Vertues of the Good declared, and the Ordination became Valid and Legitimate, being examin'd by the Suffrage and Judgment of all.

Ordinationes Sacerdotes non nisi sub Populi assensu conscientia fieri oportere, ut plebe presente vel delegantur malorum officina, vel bonorum medicina predicentur, & si ordinatio iusta & legitima, quæ omnium suffragio & iudicio fuerit examinata. *Cyprian. de Episc. 68. §. 12. ap. 1. coll.*

§ 13. If the People objected nothing against the Persons proposed, but approved their fitness for that Office, the next thing that followed, was their Actual Ordination in that particular Church, where they were so propounded, not that they were only ordain'd for that particular Church, but in it they were ordained Ministers of the Church Universal, being at liberty either to serve that Church, where they received their Orders, or if they had a Legal Call, to spend their Labours elsewhere, in other Churches, as *Origen* was a Presbyter of *Alexandria*, tho he was Ordained in *Palestina*, by the Bishops of *Cæsarea* and *Jerusa-*

Κατωρείας τε καὶ Ἱεροσολύμων ἐπίσκοποι Χρῆστος ὁ πρεσβύτερος αὐτοῦ τὴν εἰρήνην. *Euseb. lib. 6. c. 8. p. 209.*

Numidicus Presbyter adscribatur Presbyterorum Carthagenensium numero. *Cyprian. Epist. 35. p. 84.*

lem, and Numidicus was a Presbyter of the Church of Carthage, though he received his Orders elsewhere. Hence the

Presbyters of a Church were not confined to a set number, as the Bishop and Deacons were, but were sometimes more, sometimes less; as fit Persons for that Office presented themselves, so were they Ordained, some of whom still remained in the same Church, where they received their Orders; and others went and served other Churches, every one going where the Providence of God did call him.

§ 14. But now their formal Ordination was by Imposition of Hands, usually of the Bishop and Presbyters of the Parish where they were Ordained: For this there needs no other Proof than that

Injunction of St.

1 Tim. 4. 14.

Paul to Timothy, Neglect not the Gift that

is in thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.

As for Imposition of hands, it was a Ceremony that was variously used in the Old Testament, from whence it was translated into the New, and in the Primitive Church used on sundry occasions to no purpose here to enumerate: One of those Actions was, Ordination of Church-Officers, wherein, I think, it was never omitted. Thus *Novatian* was Ordained a

Presbyter by Imposition of Hands. And the Bishops of *Cesarea* and *Jerusalem* imposed Hands on *Origen* to make him a *Presbyter*. The

Imposition of Hands being the Completion of Ordination, or the Final Act thereof; for whosoever had past through the forementioned Examination and Attestation, and consequently to that had received the laying on of Hands, he was esteemed by all, as legally Ordained, and was ever after deemed to have sufficient Power and Authority to exert and discharge the Duty and Office of the Presbytership, to which by those Actions he was advanced and promoted.

Καὶ ἐτάθη τὸ πρεσβυτεῖον κατὰ χάριν τῷ ὁμολογῶντι τῷ ὁμολογῶντι αὐτῷ Χριστῷ εἰς πρεσβυτεῖον καὶ ἡγεμον. *Cornel. apud Euseb. lib. 6. cap. 43. p. 245.*

Χριστῷ εἰς πρεσβυτεῖον αὐτῷ τε δέειγον. *Apud Euseb. lib. 6. c. 8. p. 209.*

§ 15. Here now I shall conclude what I designed to write with respect to the first Particular, concerning the Peculiar Acts of the Clergy, under which I have discoursed distinctly of the Office, and Order of Bishops, Priests and Deacons, as also of several other things relating to their Charge and Dignity. As for those other Acts of theirs, which remain to be inquired into, I shall not meddle with them here; for though they may have some Rapport or Connexion to this Head, yet they more properly and immediately respect the third, unto which place therefore I shall refer their Discussion and Examination.

CHAP. VI.

§ 1. *The Peculiar Acts of the Laity proposed to be discoursed of. What were the Qualifications of Church-Membership.*

§ 2. *The People in some Cases had Power to depose their Bishops.* § 3. *The Conjoint Acts of the Clergy and Laity proposed to be discoursed of. All Ecclesiastical Affairs were managed by their joint Endeavours.*

§ 1. **H**AVING in the former Chapters treated of the Peculiar Acts of the Clergy, I come now in this to speak something to the Peculiar Acts of the Laity, and to enquire into those Actions and Powers, which they exerted distinctly by themselves. And here it may not be amiss first of all to make an Enquiry into the Constitution of the Laity, that is, how and by what means they were first admitted to be Members of a Church, by Vertue of which Membership they were made Partakers of all those Powers, which we shall hereafter mention.

Now

Now for Answer hereunto, in general

Per Baptisma Spiritus sanctus accipitur, & sic à baptizatis, & Spiritum sanctum consecutis ad bibendum calicem Domini pervenitur. *Cyprian. Ep. 63. § 3. p. 175.*

all those that were baptized, were looked upon as Members of the Church, and had a right to all the Priviledges thereof; except they had been guilty of gross and scandalous Sins, as Idolatry, Murder, Adultery, and such like; for then they were cast out of the Church, and not admitted again, till by a Penitent and holy Deportment they had testified their Grief and Sorrow for their unholy and irregular Actions, for

Ἡμεῖς δὲ οὐκ ὀφείλομεν ἡμεῖς αὐτοὺς ἀποδεχόμενους ἡμῶν τῶν ἀδελφῶν, ἀλλὰ τοὺς ἀγαθούς, καὶ τοὺς ἁγίους, καὶ τοὺς ἐν τῇ ἐκκλησίᾳ ὁμολογούντας. *Contra Celsum, lib. 3. p. 143.*

Οὐδεὶς γὰρ ἐν τοῖς συνελευμένοις ἡμῶν ἔστιν ὁ καὶ ἡμεῖς ἀποδεχόμενοι αὐτοὺς, ἀλλὰ τοὺς ἀγαθούς, καὶ τοὺς ἁγίους, καὶ τοὺς ἐν τῇ ἐκκλησίᾳ ὁμολογούντας. *Origen contra Celsum, lib. 4. p. 178.*

as Origen saith, We do our utmost, that our Assemblies be composed of good and wise Men. So that none who are admitted to our Congregations, and Prayers are vicious and wicked, except very rarely it may happen, that a particular bad man

may be concealed in so great a number.

But

But since the greatest part of Christians were adult Persons at their Conversion to Christianity, and admission into Church-Fellowship and Society, therefore we must consider the Prerequisites of Baptism, since that Sacrament gave them a Right and Title to that admission or reception.

Now those Persons who designed to leave Heathenism and Idolatry, and desired to be Members of a Christian Church, were not presently advanced to that degree, but were first continued a certain space of Time in the rank of the Catechumens, or the Catechised ones: These were Candidates of Christianity, who were to stay some time in that Order for these two Reasons: The one was, That they might be Catechised and Instructed in the Articles of the Christian Faith, from whence they were called *Catechumens*: And the other was,

that they might give demonstrations of the reality of their Intentions, by the Change of their Lives, and the Holiness of their Conversations.

*Ἐν τῇ πνευματικῇ
ἐκπαίδευσιν τοὺς
καταρχομένους πρὸς τὸ βάπτισμα.
Idem Ibidem, p. 142.*

Whilst they were in this Estate, or rather in a Preparatory thereunto, they

¹ Καὶ ἵνα ἀπολοῖς ἡμεῖς. Idem they were first pri-
vately instructed at
home, till they un-
derstood the more

Intelligible Principles of Christianity,
and then they were admitted into the
first Rank of Catechumens, who are call-
ed by Tertullian ² E-

² De Præscript. adv. docti, or, those that
Hæret. p. 89. are taught. These

³ Τῶνδε αὐτῶν ἐκ-
είνων, ἵνα μὴ πο-
ιῶντες τὴν ματὴν δι-
δαχὴν αὐτῶν καὶ ἐκπα-
ιδεύων. Origen contra
Celsum, lib. 3. p. 142. were permitted to
come into the Church
where they stood in a
place by themselves,
† and were present at

⁴ Ἐκείνων δὲ οὐκ ἐπὶ τῇ
ἀδελφότητι τῶν πνεύμα-
τος καὶ διανοίας λόγων
ἐκρηκτικῶν ὁνομαζομένων
γὰρ. Idem Ibidem, p.
143. the Sermons, which
were adapted to their
Capacities, being Dis-
courses of the Ord-
inary and less mysteri-
ous Truths of the

Gospel. If they behaved themselves well in
this Rank, then they were advanced to the

⁵ Ἐκείνων δὲ οὐκ ἐπὶ τῇ
Idem Ibidem. p. 142. Superior Rank of the
⁶ Ἐκείνων δὲ οὐκ ἐπὶ τῇ
Idem Ibidem. p. 142. Perfecti, or Perfect,
as Tertullian calls

⁷ De Præscript. advers. them, who stayed
Hæret. p. 89. not only at the Les-
sons and Sermons, but also at the Prayers,
which were the Conclusion of the first
Service,

Service, and in a little time were baptized, and carried with the Faithful at the Celebration of the Eucharist, or the Second Service.

This was the manner of Admission amongst the Ancients; none in those days were hastily advanced to the higher Forms of Christianity, but according to their Knowledge and Merit gradually arrived thereunto, being first instructed at home, then admitted to the Didactic part of the Publick, and then to the Supplicative part thereof. It was the wicked Policy of

the Hereticks Indifferently to pray and hear with all, making no difference between the Faithful or the

Quis Catechumenus, quis fidelis incertum est; pariter audiunt, pariter orant. Terr. de Prescript. advers. Hæres. p. 89.

Catechumens: But the True Church distinguished and permitted not the Catechumens to enjoy the Priviledges of the Faithful, till they had in a Sense merited them, which was, when through a considerable time of Trial they had evidenced the sincerity of their Hearts, by the Sanctity and Purity of their Lives, and then, as Origen saith, we initiate them in our Mysteries,

Ἐπειὶ οὖν οἱ κατηχούμενοι ὁσὸν χρόνον ἀποδείξωσι τὴν καθαρίαν ζωὴν αὐτῶν

when

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ἀγνῶν καὶ οὐκ ὄντων
βέλπον βελωνίαν τὴν
τῶν ἁγίων ἐκ τῶν αὐτῶν
τῶν οὐκ ἔχοντων τὴν
τελευτῶν. Contra Cel-
sum, lib. 3. p. 147.

when they have made
a Proficiency in Holiness,
and according to the utmost of their power,
have reformed their Conversations.

When they had changed their Manners, and re-
stified their Irregular Carriages; then they were washed with the Water of Baptism, and not before; for as Tertul-

lian saith, ^a We are
* Non ideo ablui mur, ut
delinquere desinamus
sed, quia delinivimus,
De Penitentia, p. 379.

not baptized, that we
may cease to sin, but
because we have already
ceased.

As soon as they were baptized, they
commenced Members of the Church Universal,
and of that Particular Church,
wherein they were so baptized, and be-
came actual Sharers and Exerters of all
the Priviledges and Powers of the Faith-
ful.

§ 2. Now what the Distinct and Se-
parate Powers of the Faithful were, must
be next considered; several of them, to
make the Discourse under the former
Head complete, we touched there, as
their Election and choice of their Bish-
ops, their Attestation to those that were

Or.

Ordained, and such like, which will be unnecessary and tedious to repeat here; and others of them cannot be well separated from their Conjoint Acts with the Clergy, but must with them be discoursed of in the next Head, so that there will be little or nothing to say here of their Discretive and Particular Acts, save, that as they had Power to elect their Bishops, so if their Bishops proved afterwards scandalous and grossly wicked in Life, or at least Heretical in Doctrine, and Apostates from the Faith, they had Power to depose them, and to chuse others in their rooms. This I must be forced also to mention in another place, so that for the Proof of it I shall urge only the Case of *Martialis* and *Basilides*, two Spanish Bishops, who for Apostacy and Idolatry were deserted by their Parishes, who Elected *Felix* and *Sabinus* Bishops in their steads. After this Deposition *Martialis* and *Basilides* claim'd the Exercise of their Episcopal Authority, but their Parishes denyed it to them; and that they might not seem to act by a Power, which belonged not unto them, they sent to several Bishops in *Africa*, to know their Judgment thereupon, who being convened in a Synod Anno 258, whereof *Cyprian* was President,

President, approved and commended their Proceedings,

Desiderio vestro divina precepta respondent quibus jam pridem mandantur voce celesti, & Dei lege præscribitur, quos & quales oportet deservire altari —

in Levitico præcipit Dominus & dicit, Homo, in quo fuerit macula & vitium non accedet offerre dona Deo — nec sibi plebs blandiatur quasi immunis esse à contagio delicti possit, cum Sacerdote peccatore communicans —

Propter quod plebs obloquens præceptis dominicis, & Deum meruens, a peccatore præposito separare se debet, nec se ad Sacrilegi Sacerdotis Sacrificia miscere; quando ipsa maxime habeat potestatem vel eligendi dignos Sacerdotes, vel indignos recusandi. E-

pist. 68. apud Cyprian. § 3, 4. p. 200, 201.

assuring them, *That it was according to the Divine Law, which was express, that none but those that were holy and blameless should approach God's Altar; That if they had continued to have communicated with their Profane Bishops, they would have been Accessaries to their Guilt and Villany, and would have contradicted those Examples and Commands in Scripture, which oblige a People to separate from their wicked and ungodly Ministers; That they had not acted irregularly in what they had done;*

since as the People had the chief Power of choosing worthy Bishops, so also of refusing those that were unworthy: And many other such like Passages are

to be found in that Synodical Epistle, which flatly assert the Peoples Power to depose a wicked and Scandalous Bishop.

But however, though the People had such a Power appertaining to them, yet being subject to be guided by Giddiness, Envy or Pride, where Churches were regularly associated, and their Circumstances did permit it, they did not by vertue of their power alone, upon their own single Judgment depose their Bishop; but that their Actions might be the more Authentick and Unquestionable, they had their Complaints heard, and the whole Affair examined by the Synod to which they belonged, or by some other Bishops, who if their Accusations were just and valid, might concur with them in the Deposition of their Bishop, and in the Election of a new one: And from hence it is that we find the Power of Deposing Bishops ascribed to

Synods, ¹ as *Paulus* ² *Apud Euseb. lib. 7. cap. 30. p. 282.*
Samosatenus Bishop

of *Antioch* was deprived by a Synod held in that place, and

³ *Privatus* Bishop of *Lambese* was deposed by a Synod of ⁴ *Nonaginta Episcoporum sententia condemnatum. Cyprian. Ep. 55. § 11. p. 140.*
ninary Bishops. The

L same

same Method being observed in the Deposition of a Bishop, as in his Election. As a Bishop was elected by the People, over whom he was to preside, and by the neighbouring Bishops, so was he deposed by the same; both which things seem to be intimated in that Passage of the fore-mentioned Synodical Epistle, wherein it

Quando ipsa maxime habeat potestatem, vel eligendi dignos Sacerdotes, vel indignos recusandi. *Apod Cyr. Epist. 68. § 4. p. 201.*

is said, *That the People chiefly has Power either to chuse worthy Bishops, or to refuse unworthy ones.*

The Word chiefly implying, that besides the People, some others were necessary to concur with them either in the Election or Deprivation of a Bishop; and those were the neighbouring Bishops, or to speak more properly, that Synod to which they appertained; of which Synods, of their Power and Authority, I shall discourse more largely elsewhere.

§ 3. Having thus briefly dispatched the Second Head, I now proceed to handle the Third, which respects the Con-junct Acts of the Clergy and Laity: In answer whereunto, I find, that in general all things relating to the Government and Policy

Policy of the Church were performed by their joynt Consent and Administrations, ¹ the People were to do nothing without the Bishop: And on the contrary, ² he did nothing without the knowledge and consent of his People, ³ When any Letters came from Foreign Churches, they were received, and read before the whole Church, and ⁴ the whole Church agreed upon common Letters to be sent to other Churches. And so for all other matters relating to the Policy of the Church, they were managed ⁵ by the common advice and Counsel of the Clergy and Laity, both concurred to the Discharge of those Actions, to recite every particular Act whereof would be extremely tedious and fruitless. Wherefore in speaking hereunto,

¹ Ἀπὸ τοῦ ἑπισκόπου
under ἡγεμονίᾳ ὑμῶν.
Ignat. Epist. ad Trallef.
p. 47.

² A primordio Episcopatus mei statuerim, nihil sine consensu plebis mee privata sententia gerere. Cyprian. Epist. 6. § 5. p. 17.

³ Plebi legere te semper literas nostras. Cyprian. Epist. 55. § 21. p. 144.

⁴ Vicarias vero pro nobis, ego, & Collegæ, & Fraternitas omnis, has ad vos literas mittimus. Idem, Ep. 58. § 2. p. 163.

⁵ In commune tractabimus. Cyprian. Epist. 6. § 3. p. 17.

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I shall confine my self to those of their Complex Acts, that regarded the Discipline of the Church, which being an Answer to the Second Part of our Enquiry, *viz.* An Enquiry into the Discipline of the Primitive Church, shall be the Subject of the following Chapter.

CHAP.

CHAP. VII.

§ 1. The Necessity, Quality, and Excellency of Discipline. Six things propounded to be handled. 1. For what Faults Offenders were censured. 2. Who were the Judges that censured. 3. The manner of their Censures. 4. What their Censures were. 5. The Course that Offenders took to be absolved. 6. The manner of their Absolution. § 2. Censures were inflicted for all sorts of Crimes, especially for Idolatry. § 3. The whole Church were the Judges that composed the Ecclesiastical Consistory. The Executive Power lodg'd in the Clergy, and the Legislative both in Clergy and Laity. In difficult Points some neighbouring Bishops assisted at the Decision of them. § 4. The manner of their Censures. § 5. Their Censures consisted in Excommunications, and Suspensions; the dreadfulnes thereof. § 6. The Course that Offenders took to be absolved: They first lay groveling and weeping at the Church-doors. § 7. Then admitted into the Rank of the Penitents. Their Behaviour during their time of Penance. § 8. How long their Penance was. In some Cases the fixed Period anticipated; when ended, the Penitents were examined

by the Court, and if approved, then Absolved. § 9. The manner of their Absolution. They came into the Church with all Expressions of Sorrow, publicly confessed the Sin, for which they had been censured. The Church was tenderly affected with their Confession. § 10. After Confession they were absolved by the Clergies Imposition of Hands. § 11. Then admitted to the Churches Peace. The Clergy generally restored only to Lay Communion.

§ 1. **A**S all Governments are necessitated to make use of Laws, and other Political Means, to preserve their Constitution. So the Church of Christ, which has a certain Government annexed to it, that it may preserve its self from Ruin and Confusion, has certain Laws and Orders for the due Regulation of her Members, and Penalties annexed to the Breaches thereof. But herein lies the difference between the one and the other; The Penalties and Executions of the former are like its Constitution, purely Humane and Carnal; but those of the other are Spiritual; as Religion was at first received by Spiritual and Voluntary, and not by Carnal and Involuntary means:

means; for as Ter-
tullian says, ' It is
not Religion, to force
a Religion, which
ought to be willingly,
not forcibly received.

' Nec Religio est
cogere Religionem, quæ
sponte suscipi debeat,
non vi. *Ad Scapulam*, p.
447.

So by the same
means it was continued, and the Penal-
ties of the Breach of it were of the same
Nature also. The Churches Arms were
Spiritual, consisting of Admonitions,
Excommunications, Suspensions, and such
like, by the weilding of which she Go-
vern'd her Members, and preserved her
own Peace and Purity. Now this is that
which is called Discipline, which is ab-
solutely necessary to the Unity, Peace,
and being of the Church; for where
there is no Law, Government or Order,
that Society cannot possibly subsist, but
must sink in its own Ruins and Confusi-
ons.

To recite the numerous Encomiums of
Discipline, that are interspers'd in the
Writings of the Ancients, would be an
endless Task: Let this one suffice out of
Cyprian, ' Discipline,
says he, is the Keep-
er of Hope, the Stay
of Faith, the Captain
of Salvation, the Few-

' *Disciplina custos spei,
retinaculum fidei, Dux
itineris salutaris, fomes
ac nutrimentum bonæ
indolis, magistra virtu-*

tis, facit in Christo manere semper ac jugiter Deo vivere, & ad promissa cœlestia & divina præmia pervenire. Hanc & sectari salubre est, & averfari ac negligere letale. In Psalmis loquitur Spiritus sanctus: Continete Disciplinam, ne forte irascatur Dominus, & pereatis à via recta, cum exarserit cito ira ejus super vos. Et iterum; peccatori autem dixit Deus, ad quid exponis justificationes meas, & assumis testamentum meum per os tuum? Tu autem odisti Disciplinam, & abjecisti Sermones meos retro. Et denuo legimus: Disciplinam qui abjicit, infelix est. Et de Salomone mandata Sapientiæ momentis accipimus: Filii ne neglexeris disciplinam Domini, nec defeceris ab eo correptus.

Quem enim diligit Dominus corripit. Si autem Deus quem diligit, corripit, & ad hoc corripit, ut emendet, fratres quoque & maximè Sacerdotes, non oderunt; sed diligunt eos quos corripiunt ut emendent; quando & Deus per Hieremiam ante prædixerit, & tempora nostra significaverit, dicens: & dabo vobis pastores secundum cor meum, & pascant vos pascetes cum Disciplina. *De Disciplina & Habitu Virginum*, § 1. p. 265, 266.

el and Nutriment of a good Disposition, the Mistress of Vertue, that makes us perpetually abide in Christ, and live to God, and tend towards the Heavenly and Divine Promises. This to follow is saving, but to despise and neglect is deadly. The Holy Ghost speaks in Psal. 2. 12. Keep Discipline, lest the Lord be angry, and ye perish from the right way, when his wrath is kindled but a little against you. And again, in Psal. 50. 16. But unto the Sinner God said, What hast thou to do

to declare my Law, and to take my Judgments into thy Mouth? Thou hatedst Discipline, and castest my Words behind thee. And again we read in Wisdom 3. 11. He that casteth off Discipline is unhappy. And by Solomon we have received this Command from Wisdom, in Prov. 3. 11. My Son, forget not the Discipline of the Lord, nor faint when thou art corrected; for whom the Lord loveth he correcteth. But if God corrects whom he loves, and corrects them that they may amend; Christians also, and especially Ministers, do not hate, but love those whom they correct, that they may amend, since God hath also foretold our Times in Jer. 3. 15. And I will give you Pastours after mine own Heart, and they shall feed you in Discipline.

Now this is that Discipline, viz. The Power and Authority of the Church exerted by her, for her own Preservation, in the censuring of her offending Members, that I am now to Discourse of; for the clearer apprehension whereof these six Queries must be examined into,

1. For what Faults Offenders were censured.
2. Who were the Judges that censured.
3. The manner of their Censures.
4. What their Censures were.
5. The Course that Offenders took to be Absolved,

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Absolved. And, 6. The manner of their
Absolution.

§ 2. As to the first of these, For what
Faults Offenders were censured. I an-

swer, for ¹ Schism,

² So was Felicissimus
in Cyprian, Epist. 38. § 2.
p. 90.

³ Euseb. lib. 5. c. 16. p.
181.

⁴ Origen. Hom. 7. in
Jerem. p. 94. Vol. 1.

⁵ Origen. Ibidem.

⁶ Cyprian. Ep. 52. §
13. p. 118.

⁷ Cyprian. Ep. 38. § 2.
p. 90.

⁸ Origen contra Cel-
sum, lib. 3. p. 142.

⁹ Heresie, ¹⁰ Covetous-
ness, ¹¹ Gluttony, ¹² For-
nication, ¹³ Adultery,
and for ¹⁴ all other

Sins whatsoever, none
excepted; nay, the
holy and good Men
of those days were
so zealous against
Sin, that they used
the strictest Severi-
ties against the least

appearances of it, not indulging or spa-
ring the least Branch of its pestiferous
Production, but smartly punishing the
least sprout of it, its lesser Acts, as well
as those that were more scandalous and
notorious. Cyprian writes, that not on-

ly ¹⁵ Gravissima &

¹⁶ Epist. 12. § 1. p. 37. extrema delicta, The
greatest and most

heinous Crimes, but even Minora Delicta,
The Lesser Faults were punished by their
Ecclesiastical Courts, so cutting off Sin

in

in its Bud, and by the Excision of its lesser Acts and Ebullitions, preventing its more gross and scandalous Eruptions. That particular Sin which they most severely punished, and through the frequency of Persecutions had numerous Objects of, was Apostacy from the Truth, or a lapsing into Idolatry, which Crime was always prosecuted with the extremest Rigour; of which *Ninus*, *Clementianus* and *Florus* were sad Instances, who though they had for some time courageously endured their Persecutions and Torments, yet at last, through the violence thereof, and the weakness of their Flesh, unwillingly consenting to the Heathen Idolatries, were for that Fault forced to undergo three years Penance; and had it not been for their ancient Merits, must have underwent it much longer, as may be seen at large in the 53d Epistle of *Cyprian*. And thus by these and such like severe and rigorous Courses, those primitive Virtuoso's endeavoured to prevent sin, and to make all the Professors of the Christian Religion truly holy and pious; for as

Origen saith, *We use our utmost En-*

* Ημεῖς γὰρ ὅσον δύναμις πείρα καὶ πόρον ὡς τὸ ῥοσνιμον ἀνδρῶν γινώσκαι τὸ σῶσαι

ἀπογοῦν ἡμῶν. Contra Celsum, lib. 3. p. 143.

deavours

deavours, that our Assemblies be composed of wise and honest Men.

§ 3. As for the Judges that composed the Consistory or Ecclesiastical Court, before whom offending Criminals were convened, and by whom censured, they will appear to have been the whole Church, both Clergy and Laity; not the Bishop without the People, nor the People without the Bishop, but both conjunctly constituted that Supreme Tribunal, which censured Delinquents and Transgressors, as will be evident from what follows.

All the Power that any Church-Court exerted, was derived from that Promise and Commission of Christ, in *Mat. 16. 18, 19. Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven; whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* Now this Power some of the Ancients mention, as given to the

Bishops. Thus Ori-

γεν ὁ ὅτι τὸ πᾶν
τῶν ἐπισκοπῶν ἐκ δυνά-
μεις χερσίν αὐτοῦ ἐτίθη-
κε. Πῶς οὖν καὶ τὰς ἐκεί-

gen writes, *That the Bishops applied to themselves this Promise*

mise that was made to Peter, teaching, That they had received the Keys of the Kingdom of Heaven from our Saviour, that so whatsoever was bound, that is, condemned by them on Earth, was bound in Heaven; and whatsoever was loosed by them, was also loosed in Heaven; which, says he, may be Orthodoxly enough applied to them, if they hold Peter's Confession, and are such as the Church of Christ may be built upon: And so also says Cyprian, 'The Church is founded upon the Bishops, by whom every Ecclesiastical Action is governed.

Δας τῆς ᾗ ἐσθλῶν βασιλείας ἀπὸ τοῦ σωτῆρος εἰληφότες διδύσκουσι τὴν πᾶν ἡμῶν αὐτῶν δεξιὰν ταῦτα καταδιδύσκοντες, καὶ ἐν ἐρενοῖς δεδιδάται, καὶ τὰ ἡμῶν αὐτῶν ἀρεσιν εἰληφότες, καὶ ἐν ἐρενοῖς λελυδαί, λεκτέον ὅτι ὡς λέγουσιν, ἡ ἐκκλησία ἐργον, διὸ εἰρηται ἐκείνῳ τῷ Πέτρῳ, οὐκ ἡ Πέτρῳ, καὶ ἡ τελικῶτοι εἰσιν ὡς ἐπ' αὐτοῖς ἀπὸ Χριστοῦ δοκοῦμεν δεδιδάται τῇ ἐκκλησίᾳ, καὶ ἐπ' αὐτῶν εὐλόγως τὰ τοῦ ἀναφύου. Commentar. in Matthæum, Tom. 12. p. 279. Vol. 1.

upon: And so also

' Ecclesia super Episcopos constituatur, & omnis actus Ecclesie, per eisdem præpositos gubernetur. Epist. 27. § 1: p. 62.

Others of the Ancients mention this Power, as given to the whole Church, according to that in Mat. 18. 15, 16, 17, 18. If thy Brother shall trespass against thee, go and tell him his Fault between thee and

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and him alone ; if he shall hear thee, thou hast gained thy Brother ; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three Witnesses every Word may be established ; and if he shall neglect them, tell it unto the Church ; but if he neglect to hear the Church, let him be unto thee as an Heathen and a Publican, Verily I say unto you, Whatsoever ye shall bind on Earth shall be bound in Heaven, and whatsoever ye shall loose on Earth shall be loosed in Heaven. By the Church here is to be understood, the whole Body of a particular Church or Parish, unto which some of the Fathers attribute the Power of

¹ Si clausum putas Cœlum, memento claves ejus hic Dominum Petro, & per eum Ecclesiæ reliquisse. *Scorpiac. p. 612.*

² Potestas remittendorum peccatorum Apostolis data est, & Ecclesiis quas illi à Christo missi, constituerunt, & Episcopis qui eis Ordinatione vacantiâ successerunt. *Apud Cyprian. Epist. 75. § 14. p. 240.*

the Keys, as Tertul-lian, ¹ If thou fearest Heaven to be shut, remember the Lord gave its Keys to Peter, and by him to the Church. And Firmilian, ² The Power of remitting Sins is given to the Apostles, and to the Churches which they constituted, and to the Bishops who succeeded them. Now from this different attribution

attribution of the Power of the Keys, we may infer this, That it was so lodged both in Bishops and People, as that each had some share in it : The Bishop had the whole Executive, and part of the Legislative Power ; and the People had a part in the Legislative, though not in the Executive. As for the Executive Power, by which I understand the formal Pronunciation of Suspensions and Excommunications, the Imposition of Hands in the Absolution of Penitents, and such like ; that could be done by none, but by the Bishop, or by Persons in Holy Orders Deputed and Commission'd by him, as the Sequel will evince. But as for the Legislative, Decretive, or Judicatorial Power, that appertained both to Clergy and Laity, who conjunctly made up that Supreme Consistorial Court, which was in every Parish, before which all Offenders were tried ; and, if found Guilty, sentenced and Condemned.

Now that the Clergy were Members of this Ecclesiastical Court, is a thing so evidently known and granted by all, as that it would be superfluous to heap up many Quotations to prove it, so that I shall but just confirm it, after I have proved that which may seem more strange,

strange, and that is, That the Laity were Members thereof, and Judges therein, being Sharers with the Clergy in the Judicial Power of the Spiritual Court: And this will most evidently appear by the consideration of these following Testimonies: The first shall be out of that place of *Clemens Romanus*, where he writes,

¹ Εἰ δὲ ἐμὲ πᾶσις καὶ
ἔεις, καὶ ὁίσματα, ἐγ-
γώ, ἄπειμι, ἵ ἐὰν
βέλῃτε καὶ ποιῶ τὰ
ἐνεταύμινα ὑπὸ τῆς
πλήθους. Epist. 1. ad
Corinth. p. 69.

¹ Who will say ac-
cording to the Ex-
ample of Moses, If
Seditions, Contentions
and Schisms are hap-
pened because of me, I
will depart, I will go

wheresoever you please, and I will do what are
enjoyed me by the People, so the Church of
Christ be in Peace.

So *Origen* describes a Criminal as ap-
pearing ἐπὶ πάντῃς τῆς

² Comment. in Mat.
Tom. 13. p. 335. Vol.
1.

ἐκκλησίας, ² Before
the whole Church. And
Dionysius Bishop of

Alexandria in his Letter to *Fabius* Bishop
of *Antioch*, speaks of one *Serapion*, that
had fallen in the Times of Persecution,
who had several times appeared before
the Church, to beg

³ Οὐδὲν ἐρεσέχεν
αὐτῷ. Euseb. lib. 6. c. 44.
p. 246.

their Pardon, but
³ no one did ever take
any notice of him.

But

But *Cyprian* is most full in this matter, as when two Subdeacons and an Acolyth of his Parish had committed some great Misdemeanours, he professes that he himself was not a sufficient Judge of their Crimes, but ¹ *they ought to be tried by all the People.* And concerning *Felicissimus* the Schismatick, he writes to his People from his Exile, that, if it pleased God, he would come to them after Easter, and then that ² *Affair should be adjusted according to their Arbitrement and Common Counsel.* And in another place he condemns the rash Precipitation of some of his Presbyters in admitting the Lapsed to Communion, because of some Pacificatory Libels obtained from the Confessors, and charges them to admit no more till Peace was restored to the Church, and then they should ³ *plead their Cause before the Clergy, and before all*

¹ Hæc singulorum tractanda sit, & limanda plenius ratio — cum plebe ipsa universa. *Epist.* 28. § 2. p.64.

² Secundum arbitrium quoque vestrum & omnium nostrum Commune Consilium — ea quæ agenda sunt disponere pariter, & limare poterimus. *Epist.* 40. § 1. p. 94.

³ Acturi & apud nos, & apud plebem universam causam suam. *Epist.* 10. § 4. p.30.

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the

the People. And concerning the same matter, he writes in another Letter to

¹ Cum pace nobis omnibus a Domino prius data, ad Ecclesiam regredi ceperimus, tunc examinabuntur singula presentibus ac iudicantibus vobis. *Epist. 12. ad Plebem*, § 1. p. 37.

the People of his Parish, ¹ That when it should please God to restore Peace to the Church, and reduce him from his Exile, that then it should be Examined in their Presence, and accord-

ing to their Judgment.

So that the Consistory Court was composed of the People, as well as of the Bishop, each of whom had a negative Voice therein. On one side, the Bishop could do nothing without the People. So when several returned from the Schism of *Fortunatus*, and Bishop *Cyprian* was willing to receive them into the Churches Peace, he complains of the unwillingness of his People to admit them, and the great difficulties he had to obtain their Consent, as he thus describes it in his Letter to *Cornelius* Bishop of Rome,

² O si posses, Frater charissime, istic interesse nobiscum, cum pravi isti & perversi de Schismate revertuntur, videres quis mihi labor sit persuadere patientiam Fratribus no-

lius Bishop of Rome,

² O my dear Brother, if you could be present with me, when those Men return from their Schism, you

you would wonder at what pains I take to persuade our Brethren to be patient, that laying aside their Grief of Mind, they would consent to the healing and receiving of those that are sick; I can scarce persuade, yea, I extort a Grant from my People, that such be received to Communion. And on the other side, the People could do nothing without the Bishop; as when one of the three Bishops that Schismatically Ordained Novatian, came back to the Church and desired admission, the People alone could not receive him, without the Consent of the Bishop Cornelius; for else they would not have ²so earnestly press'd him for his permission, as we find they did.

stris, ut animi dolore sopito recipiendis malis curandisque consentiant, vix plebi persuadeo, imo extorqueo, ut tales patiantur admitti. *Epist.* 55. § 17. p. 143.

² τῆς αὐτῆς ἀνδρείου
τῆς πατρὸς τοῦ πατρὸς
τῆς λαῶν. Cornelapud
Euseb. lib. 6. cap. 43. p.
244.

Thus when we have viewed the Members of the Spiritual Court, and have proved that they were all the Members, or the whole Body of the Church, Clergy as well as Laity, and Laity as well as Clergy; not one without the other, but both together.

But now forasmuch as the People were encumbered with earthly business, and it was not possible that they could constantly give their attendance, and narrowly search into every thing that should be brought before them: Therefore we may suppose, that the Members of the Presbytery, who as was said before, under the Head of Ordination, were to be free from all Worldly Cares and Employments, were appointed as a Committee to prepare matters for the whole Court. An instance whereof we meet with in *Maximus, Urbanus, Sidonius*, and some others, that had joyned in the Schism of *Novatian*, who being sensible of their

* In presbyterium venerunt—Quod erat consequens, omnis hic actus populo fuerit innuandus. *Cyprian. Epist.* 46. S. 2, 3. P. 104, 105.

Fault,¹ *Came into the Presbytery, and desired the Churches Peace; the Presbytery accepted of their Submission, and proposed it to the whole Church, who rea-*

dily embraced it.

So that the Presbytery prepared matters for the whole Court, which Court was the Supreme Tribunal within the Limits of that Parish, before whom all matters that there occurred, were tried, and by whom all were judged; only when

when any great and difficult points were decided, 'tis probable it was the custom to desire the Bishops of the neighbouring Parishes to come over, and assist there in Presence, that so their Censures might be the freer from any Imputation of Partiality or Injustice. Thus when a nice Affair was to be determined at Rome, *Cornelius* desired five Bishops to assist, that so what they did might be firm and indisputable.

Adfuerunt Episcopi quinque — ut firmato consilio, quid circa personam eorum observari deberet, consensu omnium statueretur. *Corn.*

ad Cyprian. Epist. 46. § 2. p. 104.

§ 4. Having thus found out the Members of the Ecclesiastical Tribunal, the next thing to be consider'd, is the manner and Form of their Proceedings in the Exercise of their Judicial Power and Authority, which by *Tertullian* is described to be after this manner: When at their general Assemblies the other parts of Divine Worship were ended, then followed

Exhortations, Reproofs, and a Divine Censure, for the Judgment is given with

Ibidem etiam exhortationes, castigationes, & censura divina; nam & iudicatur magno cum pondere, ut apud certos de Dei con-

*Specu, summumque fur-
rari iudicii prejudicium
est, si quis ita delique-
rit, ut a communicati-
one orationis, & con-
ventus, & omnis sancti
commercii relegatur.
President probati qui-
que Seniores, honorem
istum non precio sed
testimonio adepti. Apo-
log. cap. 39. p. 709.*

*great weight, as a-
mongst those that are
sure, that God beholds
what they do; and
this is one of the
highest Preludiums and
Fore-runners of the
Judgment to come,
when the Delinquent
is banished from the*

*Communion of Prayers, Assemblies, and all
Holy Commerce. Approved Elders preside
there, who obtained that Honour by Testimony,
not by Price. So that when the Consistory
was sat, the Bishop and his assisting Pres-
byters, here called Approved Elders; but
commonly the Presbytery presided and
moderated all things there proposed and
debated. Then the Offenders, if possible,
were actually brought before them, (tho
the non-appearance of the Criminals was
no impediment to their Proceedings) for
notwithstanding they condemned them,
and censured them not only for those
Crimes, for which they were cited to
appear, but also for their Contumacy*

*Spirituali gladio su-
perbi & contumaces ne-
cantur, dum de ecclesia
eliciuntur, Epist. 62. § 3.
p. 179.*

*and Stubbornness, as
Cyprian writes, ' the
Proud and Obstinate
are killed with the Spi-*

ritus

ritual Sword, whilst they are cast out of the Church; and ¹ those that are stubborn and fear not God, but go off from the Church, let no man accompany.

¹ Contumaces & Deum non timentes, & ab Ecclesia in totum recedentes, nemo comitetur, Epist. 64. § 4. p. 191.

But yet, I say, if possible, the Offenders personally appeared, that so their Crimes might be objected to them, to which they were to plead, as Cyprian says, that the Lapsed ² were to plead their

Cause before the Clergy and the whole Church. Then the Court consider'd the Defendants Plea, as Cyprian writes, ³ that all things were debated

² Acturi & apud nos, & apud Plebem universam causam suam, Epist. 10. § 4. p. 30.

in common amongst them. And if the Bishop and Majority of the Court judg'd their Defence insufficient, they were Voted by their common Suffrage to be condemned and censur'd, as Cyprian writes, that ⁴ Whoever was

³ In commune tractabimus. Epist. 6. § 3. p. 17.

excommunicated, it was by the Divine Suffrages of the People. The Delinquent being thus cast or found Guilty, the next

⁴ Secundum vestra divina suffragia conjurati. Epist. 40. ad Plebem, § 1. p. 92.

thing

thing that succeeded, was the formal Declaration of the Sentence of the Court, which was pronounced, as *Tertullian* intimates in that forequoted Passage, by one of the presiding Elders, that is, either by the Bishop or a Presbyter Commission'd by him, the manner of which Pronunciation seems also from that Passage to be thus: He that passed the formal Sentence on the Criminal, first began with *Exhortations*, that is, as we may reasonably suppose, he exhorted the Faithful to use all diligent Care and Fear to avoid those Sins and Crimes, which had brought the Offenders before them to so lamentable and fatal Condition. Then followed Reproofs, which were sharp Rebukes and Reprehensions to the Delinquents for their foul Miscarriages and enormous Practices, setting forth the Evil, Villany and Misery of them; That they were provoking to God, grievous to the Faithful, scandalous to Religion, and in fine, ruining and pernicious to themselves, in that it rendred them obnoxious to that *Divine Censure*, which then immediately, as the Conclusion of all, he formally pronounced on them. Which brings me to the Consideration of the Fourth Query, viz. What the Primitive Censures

Censures were, of which in the following Section.

§ 5. Now in answer hereunto ; as the Church, so her Arms were Spiritual ; her Thunderbolts consisted in Suspensions and Excommunications, in ejecting and throwing out of the Church her scandalous and rotten Members, not permitting a pre-induction of them, till by visible signs of Repentance they had satisfied for their Crimes and Villanies.

Various are the Appellations that are given to the Sentence of Excommunication in the Writings of the Ancients. By *Dionysius Alexandrinus* it is called,

¹ *A driving away from the Church.* By *Tertullian*, ² *A casting out from the Churches Communion*, and ³ *a driving from Communion.* By *Cyprian*, ⁴ *A Separation from the Church*, ⁵ *An Ejection out of the Church*, ⁶ *A killing with the Spiritual Sword*, and many other such like Terms occur in the Fathers, all ten-

¹ Ἀπλάσους ἢς ἐκκλησίας. Apud Euseb. 1.7. c.7. p.253.

² Ab Ecclesiæ Communicatione abjectus. *De Prescript. advers. Hæret.* p.95.

³ A Communicatione depellere. *De Monogam.* p.477.

⁴ Ab Ecclesia separari, *Epist.* 38. § 2. p.90

⁵ De Ecclesia se pel-
lerent. *Epist.* 40. § 1. p.92.

⁶ Spiritualigladio necantur. *Ep.* 62. § 3. p.170.

ding

ding to describe the Fearfulness and Mi-
 sery of an Excommunicated State: So
 tremendous was it, that whosoever was
 in that condition, was look'd upon
 as accursed by God, and really was so by
 Men, who esteem'd him as a Limb of Sa-
 tan, and a Member of the Devil, shun-
 ning his Company as they did the Plague,

Contumaces & De-
 um non timentes, & ab
 Ecclesia in totum rece-
 dentes, nemo comitetur.
Epist. 65. § 4. p. 191.

or any other infe-
 ctious Disease, *Those,*
says Cyprian, that are
Proud, and fear not
God, but go off from
the Church, let no man

accompany. And therefore *Irenaeus* speak-
 ing concerning the

Hereticks, who were
 all Excommunica-

Quos Paulus jubet
 nobis devitare, Joannes
 enim non Ave nobis eis
 dici volens. Qui enim
 dicit, inquit, eis Ave,
 communicat operibus
 eorum nequissimis. *Lib.*
i. cap. 13. p. 63.

tied, says, *That ac-*
cording to the Com-
mand of Paul, we
must avoid them; and
John forbids us so
much as to wish them
God speed, since by so

doing we communicate with their Evil Works.

And *Tertullian* in that forementioned
 place writes, *That*

A communicatione
 orationis & conventus,
 & omnis sancti com-
 mercii relegitur. *Apol.*
139. p. 709.

the Delinquent was ba-
 nished from the Com-
 munion of Prayers,
Assem-

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All those that desired to be delivered from that miserable state, in the first place in a most penitent and humble manner came weeping and crying unto the Church-doors, where they lay groveling on the Ground, prostrating themselves at the Feet of the Faithful as they went into Church, and begging their Prayers to God for them. The Behaviour of these Men is thus elegantly express'd by the Clergy of the Church of Rome in a Letter to Cy-

Pulsent sine fores, sed non utiq; confingant; adeant ad limen Ecclesiae, sed non utiq; transilant. Castrorum coelestium excubent portis, sed armati modestia, qua intelligant se desertores fuisse. Resumant precum suarum tubam, sed qua non bellicum clangant. Arment se quidem modestiae telis, & quem negando mortis metu fidei demiserant, clypeum resumant, sed ut contra hostem Diabolum vel nunc armati non contra Ecclesiam, quae illorum dolet casus, armatos se esse credant. Multum illis proficiet petitio modesta,

prian, Let them, say they, knock at the Church-doors; but not break them; let them come to the Threshold of the Church, but not pass over it; let them watch at the Gates of the Celestial Tents, but armed with Modesty, by which they may remember they were Deserters; let them resume the Trumpet of their Prayers, but not to sound an Alarm to Battle; let them arm themselves with the Darts

Darts of Modesty, and retake that Shield, which by their Apostasy they lost, that so they may be armed, not against the Church, which grieves at their Misery, but against their Adversary the Devil; a modest Petition, a bashful Supplication, a necessary Humility, and an Industrious Patience will be advantageous to them; let them express their grief by their Tears, and their sorrow and shame for their Crimes by their Groans. So Tertullian in the same manner describes one in this state, 'by lying in Sackcloth and Ashes, by having a squalid Body, and a dejected Soul, by fasting, praying, weeping, groaning, and roaring night and day; by throwing himself at the Clergies feet, and kneeling before the Faithful, begging and desiring their Prayers and Pardon.

postulatio verecunda, humilitas necessaria, patientia non otiosa; militant legatos pro suis doloribus lacrymas; ad vocatione fungantur ex intimo pectore prolatis gemitus, dolorem probantes commissi criminis & pudorem. Epist. 31. apud Cyrian. § 7. p. 71.

Sacco & cineri incubare, corpus sordibus obscurare, animum maioribus dejicere, — jejunii preces alere, ingemiscere, lachrymari, & mugire dies noctesq; — Presbyteris advolvi, & caris Dei adgeniculari, omnibus fratribus legationes deprecationis suae injungere. De Penitentia, p. 381.

§ 7. If the Ecclesiastical Court thought their Repentance to be real, and those external Expressions of Sorrow and Grief to proceed from suitable Affections of Heart, then they began to encline to some Terms of Remission and Reconciliation, and gave the Delinquents some hopes of it, by admitting them to come into the Church, and to stay at some part of Divine Service, but not at the whole of it, to communicate with the Faithful, till they had for a long space of time, which they then imposed on them, by their humble and modest Carriage gave good Proofs of their Sorrow and Repentance.

* This Fixed Time of Trial was called the Time of Penance, during which the Penitent, as he was now called, appeared in all the Formalities of Sorrow, with a course Habit, and a dejected Countenance, continually fasting and praying, lamenting and bemoaning the greatness and aggravations of his Sin and Wickedness, as may be seen in sundry places of the Fathers, all which to transcribe would be very tedious; wherefore I shall content my self with Translating a few Elegancies pertinent to this purpose, out of *Cyprian's Book De Lapsis*, wherein he thus inveighs

loveighs against those, who in a state of Penance indulged themselves in the Delights and Enjoyments of the Flesh,

Can we think that that man weeps with his whole Heart, and with Fastings, Tears, and Sighs beseeches God, who from the very first day of his Offence daily frequents the Baths, who indulging to his gluttonous Appetite this day, vomits up his undigested Crudities the next day, and does not communicate of his Meat

Lamentari eum putamus ex toto corde jejuniis, fletibus, planctibus Dominum deprecari; qui ex primo criminis die lavacra quotidie celebrat, qui epulis affluentibus pascitur, & sanguine largiore distentus, cruditates suas postredie ructat, nec cibos & potus suos cum pauperum necessitate communicat? Qui hilaris, ac letus incedit, quomodo mortem suam defflet? An illa ingemiscit & plangit, cui vacat cultum pretiosæ vestis induere, nec indumentum Christi, quod perdidit, cogitare?

Accipere pretiosa ornamenta & monilia elaborata, nec Divini & Coelestis ornatus damna defflere; tu licet indumenta peregrina & vestes sericas induas, nuda es; auro te licet & margaritis gemmisque condecores, sine Christi decore deformis es. Et quæ capillos tuos inficis, vel nunc in doloribus desine, & quæ nigri pulveris ductu oculorum liniamenta depingis, vel nunc lacrymis oculos tuos ablue. Si quem de tuis charis mortali exitu perdidisses, ingemisceres dolenter, & fletes: Facie inculta, veste mutata, neglecto capillo, vultu nubilo, ore dejecto indicia mæroris ostenderes, animam tuam misera perdidisti. — Et non acriter plangis, non jugiter ingemiscis? § 24, 25. p. 285.

and Drink to the necessities of the Poor? He that goes gay and jocund, how doth he bewail his Death? Does that Woman weep and mourn, who spends her time in putting on splendid Garments, and does not think upon the Garment of Christ, which she lost? Who seeks after precious Ornaments and rich Jewels, and does not bewail the loss of the Heavenly and Divine adorning? Although thou puttest on exotick Garbs and silken Garments, thou art naked; although thou beautifyest thy self with Gold and Pearls, without the Beauty of Christ thou art deformed: And thou who dyest thine Hair, now leave it off in this time of Penance; and thou who paintest thine Eyes, wash it off with thy Tears. If thou shouldst lose any one of thy dear Friends by Death, thou wouldst sorrowfully weep and howl, and express the greatness of thy Sorrow by thy disregarded Face, mourning Garments, neglected Hair, cloudy Countenance, and dejected Visage. Why, O Wretch, thou hast lost thy Soul, and wilt not thou bitterly weep, and continually lament?

Now therefore pray and supplicate more earnestly, pass the day in weeping, the night in watching and crying, both night and day

Orare oportet impensius & rogare, diem luctu transigere, vigiliis noctes ac fletibus ducere; tempus omne lachrymosis lamentationibus

lay in Tears and Lamentations, prostrate your selves upon the Ground, roll your selves in dust and ashes; after having lost the Garment of Christ, have no cloathing here; having tasted the Devil's Meat, chuse now to fast.

occupare, stratos solo ad-
haerere cineri, in cilicio
& sordibus volutari:
post indumentum Chri-
sti perditum, nullum
hic jam velle vestitum:
post Diaboli cibum mal-
le jejunium. § 18. p.
286.

§ 8. How long these Penitentiary Stations were, cannot be defined, since they differed according to the Quality of the Offence and the Offender, according to the Circumstance of Time, and the Will and Pleasure of the Ecclesiastical Court who imposed them; some were in the state of Penance two years, some three, some five, some ten, some more, some even to their Lives ends; but how long and rigorous soever their Penance was, they were patiently, humbly, and thankfully to endure it the whole time, being not absolved, till they had undergone the legal and full time of Satisfaction.

Legitimum & ple-
num tempus satisfactio-

nis, Cyprian. Epist. 59. § 1. p. 164.

It is true indeed, that in some extraordinary Cases the Prudence of the Church

N

saw

saw fit to dispense with the usual length and Severity of their inflicted Discipline,

as in ¹ *Case of Death,*

² *Urgere exitus co-*
perit. Apud Cyprian.
Epist. 13. § 1. p. 39.

² *of an approaching*
Persecution, or, when

³ *Lapsi pacem dan-*
dum esse, & eos ad præ-
lium, quod imminet,
armari & instrui oportere. Apud Cyprian. Epist.

a great multitude, and
eminent leading per-

54. § 1. p. 132.

sons were concerned
in the same Offence;

as in the case of
Trophimus, which

may be seen in the 52d Epistle of Cyprian.

Besides these, the Confessors claimed the Priviledg of restoring Penitents before the usual time; which irregular and unreasonable Practice of theirs caused great Disturbances to the Church of *Carthage* in the days of *Cyprian*, which may be seen at large in several Epistles extant in the beginning of his Works.

But laying aside these unusual Circumstances, the fixed Period of Penance was never anticipated; but how long and severe soever it was, the Penitent cheerfully submitted to it.

When the appointed time of Penance was ended, the Penitent applyed himself to the Ecclesiastical Court for Absolution, who

who Examined his Demerits and Actions, which if they approved and liked, they then proceeded to the formal absolving of him, of which in the following Sections.

§ 9. On the appointed day for Absolution, the Penitent, or he that was now to be absolved, came into the Church mourning and weeping, and expressing all external Indications of his Internal Sorrow: As when *Natalis*, a Roman Confessor, was absolved for his joining with the *Theodorian Hereticks*, he came into the Church, as it is related by an ancient nameless Christian, covered with Sackcloth and Ashes, throwing himself at the Feet of the Clergy and Laity, and with Tears in his Eyes begging their pardon and forgiveness. It being looked upon as very proper, that they should be admitted into the Church by Tears, not by Threats; by Prayers, and not by Curses.

Ἐξομολογῶν οὐκ ἔνδον ἀλλ' ἐκτὸς ἐκκλησίας, μετὰ πολλῆς σοῦφνης καὶ δακρύων, προσέειπεν ἅλῃ καὶ ᾤκιστον πολλῇ τῇ δὴσιν χριστιανῶν. *Apud Euseb. l. 5. c. 28. p. 197.*

Non minus fed precibus & lamentationibus. *Cyprian. Ep. 35. § 18. p. 143.*

Hence at this time for the greater Demonstration of their Sorrow and Humility, they were to make a publick Confession of their Sin, styled by them *Exomologesis*, which was, as *Cyprian* saith,

*A Confession of their great and heinous Crime, and was a necessary Antecedent to Absolution, inas-
much as it was the Source and Spring of all true Repentance.* For as *Tertullian*

observes, *One of Confession is born Repentance, and by Confession comes Satisfaction.* And in many places of *Cyprian* the necessity of Confession is asserted; for as *Tertullian* says, *Confession as much diminishes the Fault, as Dissimulation aggravates it; Confession is the Advice of Satisfaction, Dissimulation of Contumacy.* And therefore he condemns those, who through shame deferred from day to day the Publication of their Sin,

Epist. 10. § 2. p. 30.

Epist. 11. § 1. p. 32.

*Tantum relevat confessio delictum, quantum dissimulatio exag-
gerat; confessio enim satisfactionis consilium est, dissimulatio contumaciae. De Penitentia. p. 380.*

the Advice of Satisfaction, Dissimulation of Contumacy. And therefore he condemns those, who through shame deferred from day to day the Publication of their Sin,

Sin, as ¹ more mind-
ful of their shame-
facedness, than of
their Salvation: Like
those who have a Di-
sease in their Secret
Parts, through shame
conceal it from the
Chyrurgeons, and so
with their Modesty dy
and perish. Con-
fession therefore being so necessary, the
greatest Offenders were not exempted
from it; as when Philip the Emperor, as
Eusebius calls him, or rather Philip a Pre-
fect of Egypt, would have joyned with the
faithful in the Churches Prayer, Bishop Ba-
bylas denied him admission because of his
enormous Crimes; nor would he receive
him, till he had made
¹ a Publick Confession
of his Faults. And
accordingly when
one of those Bishops that Schismatically
Ordained Novarian, returned as a Peni-
tent, he came into the Church weeping,
and ² Confessing his
Sin; where we may
observe that it is
said in the singular
Number, his Sin,

Pudoris magis me-
mores quam Salutis ve-
lut illi qui in partibus
verecundioribus corpo-
ris contracta veratione,
conscientiam medenti-
um vitant, & ita cum
erubescencia sua pere-
unt. De Penitentia,
p. 382.

² Εξομολογῆσαι
Apud Euseb. lib. 6. cap.
34. p. 232.

¹ Εξομολογῆσαι
τὸ ἑαυτοῦ ἀμάρτημα.
Cornel. apud Euseb. lib.
6. c. 43. p. 243.

τὸ ἁπλοῦς ἀποκρίνον, which intimates, that the Penitents Confession was not only general, or for all his Sins in the gross; but it was particular, for that special Sin for which he was censured; consonant whereunto *Cyprian*, as before quoted, writes,

Exomologesin gravissimi atque extremi delicti. *Epist. 11. § 1. p. 327.*

that the Penitent confessed his most great and heinous Sin, that is, that Sin for which he was so

severely punished.

This Confession of the Penitents was made with all the outward Signs of Sorrow and Grief, which usually so affected the Faithful, as that they sympathized with them in mourning and weeping. Whence *Tertullian* exhorts the Penitent not through shame to conceal, but from a true Godly Disposition, to confess his Fault before the whole Church, and to

Ergo cum te ad fratrum genua protendis, acque illi cum super te lacrymas agunt. *De Penitentia, p. 382.*

weep and mourn for it, since they being his Brethren would also weep with and over him. And so from the same considera-

tion *Cyprian* exhorted the Lapsed to this Penitent

Penitent Confession,
¹with our Tears, faith
 he, join your Tears;
 with our Groans couple
 your Groans.

¹ Cum lacrymis no-
 stris vestras lacrymas
 jungite; cum nostro ge-
 mitu, vestros gemitus
 copulate. *De Lapsis*, §
 27. p. 285.

§ 10. As soon as Confession was over,
 then followed the formal Absolution,
 which was thus: The Person to be ab-
 solved, kneeled down before the Bishop
 and the Clergy, who put their Hands up-
 on his Head, and bless'd him; by which
 external Ceremony the Penitent was de-
 claratively and formally admitted to the
 Churches Peace. Thus *Cyprian* writes,
 that they ²received

the Right of Commu-
 nion by the Imposition
 of Hands of the Bish-
 op and his Clergy.

And that ³no one
 can be admitted to
 Communion, unless the
 Bishop and Clergy
 have imposed Hands
 on him. This being

² Per impositionem
 manus Episcopi & Cleri
 jus communicationis ac-
 cipiunt. *Epist.* 10. § 2.
 p. 30.

³ Nec ad Communi-
 cationem venire quis
 possit, nisi prius illi & ab
 Episcopo & Clero ma-
 nus fuit imposita. *Epist.*
 12. § 1. p. 37.

accounted the third and last general Re-
 quisite for the reconciling of Offenders,
 the two former being the undergoing a

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state of Penance, and a publick Confession of their Sin; all which three are frequently mentioned together as such by

Cyprian, as where he says, *1. Let Offenders do Penance a set space of time, and according to the Order of Discipline let them come to Confession, and by Imposition of Hands of the Bishop and Clergy, let them receive the Right of Communion.* And in other places he complains of the irregular and unadvised Actions of some of his Presbyters, that they admitted some of the Lapsed to

Communion, *2. before they had undergone a due Penance, made a Publick Confession of their Sin, and had Hands imposed on them by the Bishop and Clergy.*

Ante actam poenitentiam, ante Exomologesin gravissimi atque extremi delicti factam, ante manum ab Episcopo & Clero in poenitentiam impositam, offerre lapsis pacem, & Eucharistiam dare, andeant. Epist. 11. §. 1. p. 32. and almost the same words are repeated, Epist. 12. §. 1. p. 37.

Epist. 11. §. 1. p. 32. and almost the same words are repeated, Epist. 12. §. 1. p. 37.

§ 11. After the Penitents were absolved by imposition of Hands, then they were received into the Communion of the Faithful, and made Partakers again of all those Privileges, which by their Crimes they had for a while forfeited: Only when an offending Clergy-man was absolved, he only was restored to Communion as a Lay-man, but never readmitted to his Ecclesiastical Dignity. Thus when one of the Schismatical Bishops, that Ordained *Novatian*, returned to the Church, he was deprived of his Ecclesiastical Office, and admitted only to Lay-Communion. So likewise Apostate or Lapsed Bishops were never restored again to their Office.

* Εκοινοήσαμεν ὡς λαϊκῶ. Cornel. apud Euseb. lib.6. cap.43. p. 243.

The Reasons whereof may be seen in the 64th Epistle of *Cyprian*. And therefore *Basilides* a lapsed

Bishop would have been extremely glad, if the Church would but have permitted him to communicate as a Lay-

* Satis sibi gratulans, si sibi vel Laico communicare contingeret. Apud Cyprian. Epist. 68. §7. p. 102.

man. But yet I suppose that for every Fault Clergymen were not deprived of their

their Orders, but only according to the Greatness of their Crimes, and the aggravation of them, since I find that *Maximus* a Presbyter of the Church of *Rome*, who had been deluded into the Schism of *Novatian*, was upon his Submission restored by

Maximum Presbyterum locum suum agnoscere iussimus. Cornel.
apud Cyprian. Epist. 46. § 4. p. 105.
Cornelius to his former Office.

CHAP. VIII.

- § 1. Of the Independency of Churches.
 § 2. Of the Dependency of Churches.
 § 3. Of Synods, and the several kinds of them.
 § 4. How often Synods were convened.
 § 5. Who were the Members of Synods.
 § 6. By whose Authority Synods were convened.
 § 7. When convened, the manner of their Proceedings, a Moderator first chosen, what the Moderators Office was.
 § 8. Then they entered upon business, which had relation either to Foreign Churches, or their own; with respect to Foreign Churches their Acts were only advising.
 § 9. With respect to their own Churches obliging. The End and Power of Synods enquired into.

§ 1. **T**O that large Discourse of the Primitive Discipline, which was the Subject of the preceeding Chapter, it will be necessary to add this Observation, that all those judicial Acts were exerted in and by every single Parish, every particular Church having Power to exercise Discipline on her own Members, without the Concurrence of other Churches; else in those places where there

there might be but one Church for several Miles round, which we may reasonably suppose, the Members of that Church must have travelled several, if not Scores of Miles, to have had the consent of other Churches, for the Punishment of their Offenders ! But there is no need to make this Supposition, since it was decreed by an African Synod,

Statutum sit omnibus nobis, & equum sit pariter ac iustum, ut unius cuiusque causa illic audiatur, ubi est crimen admissum, & singulis pastoribus portio gregis sit adscripta, quam regat unusquisque, & gubernet rationem sui actus Domino redditurus. Apud Cyprian. Epist. 55. § 16. p. 142.

that every ones Cause should be heard where the Crime was committed, because that to every Pastor was committed a particular Portion of Christ's Flock, which he was particularly to rule and govern, and to render an account thereof unto the Lord.

And so another African Synod that decreed the Re-baptization of those that were Baptized by Hereticks, thus conclude their Synodical Epistle to Pope Stephen, who held the contrary,

Ceterum scimus quosdam quod semel imberint nolle deponere, nec propositum suum facile mutare, sed salvo

Whereas we know that some Bishops will not relinquish an Opinion, which they have

have embraced, but keeping the Bond of Peace and Concord with their Colleagues, will retain some proper and peculiar Sentiments, which they have formerly received, to these we offer no violence, or prescribe any Law, since every Bishop has in the administration of his Church free liberty to follow his own Will, being to render an account of his Actions unto the Lord.

After these two Synodical Determinations, it might be thought needless to produce the single Testimony of *Cyprian*, but that it shews us not only the practice of the Bishops of his Age, but also of their Predecessors.

Amongst the ancient Bishops of our Province, saith he, some thought that no peace was to be given to Adulterers, for ever excluding them from the Communion of the

inter Collegas pacis & concordie vinculo quædam propria, quæ apud se semel sunt usurpata, retinere, qua in re nos vim cuiquam facimus, aut legem damus, cum habeat in Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisque præpositus, rationem actus sui Domino redditurus. *Apud Cyprian, Epist. 72.*

§ 3. P. 217.

Apud antecessores nostros quidam de Episcopis istic in provincia nostra dandam pacem mœchis non putaverunt, & in totum poenitentia locum contra adulteria clauserunt, non tamen Cœpiscoporum suorum collegio recesserunt.

Church.

tunt, aut Catholica Ecclesie unitatem vel duritiam vel censuram sine distinctione ruperunt, ut quia apud alios adulteris pax dabatur, qui non dabit de Ecclesia separaretur, manente concordie vinculo & perseverante Catholica Ecclesie individuo Sacramento, actum suum disponit & dirigit unusquisque Episcopus, rationem propositi sui Domino redditurus. *Epist.* 52. § 13. p. 118.

unto the Lord.

Thus every Church was in this Sense independent, that is, without the Concurrence and Authority of any other Church; it had a sufficient Right and Power in its self to punish and chastise all its delinquent and offending Members.

§ 2. But yet in another Sense it was dependent, as considered with other Churches, as part of the Church Universal, *There is but one Church of Christ*, saith

Cum sit a Christo una Ecclesia per totum mundum in multa membra divisa, item episcopatus unus Episcoporum multorum concordia numerositate diffusus. *Epist.* 52. § 13. p. 118.

Cyprian,

Church; but yet they did not leave their Fellow-Bishops, or for this break the Unity of the Catholick Church, and those that gave Peace to Adulterers, did not therefore separate from those that did not, but still retaining the Bond of Concord, every Bishop disposed and directed his own Acts, rendering an account of them

Cyprian, divided through the whole World into many Members, and one Episcopacy dispersed through the numerous Concord of many Bishops. A Particular Church was not the whole Church of Christ, but only a Part or Member of the Universal one; and as one Member of the natural Body hath a regard to all the other Members thereof, so a particular Church, which was but one Member of the Universal, had relation and respect to the other Members thereof. Hence though the Labours and Inspections of the Bishops were more peculiarly confined to their own Parishes, yet as Ministers of the Church Universal, they employed a general kind of Inspection over other Churches also, observing their Condition and Circumstances, and giving unto them an account of their own state and posture; as Cyprian inspected that of Arles, giving this as his Reason for it, that *although they were many Pastours, yet they were but one Flock, and they ought to congregate and cherish all the Sheep, which Christ redeemed by his Blood*

Nam etsi pastores multi sumus, unum tamen gregem pascimus, & oves universas quas Christus sanguine suo & passione quaesivit, colligere & sovare debemus. Epist. 67. § 6. pag. 199.

and

and Passion. And the Clergy of the Church of Rome thanked Cyprian, that he had acquainted them with the State of the Church in Africa; for say they,

Omnes enim nos decet pro corpore totius Ecclesie, cuius per varias quasque provincias membra digesta sunt, excubare. Apud Cyprian. Epist. 33. § 4. p. 67.

We ought all of us to take care of the Body of the whole Church, whose Members are distended through various Provinces. If the Bishop of one Church had any difficult Point to determin, he sent to another Bishop for his Advice and Decision thereof. As when Dyonisius Bishop of Alexandria had a critical Cause to determin, he sent to Xystus Bishop of Rome,

Kai ὁ ὁστος ἀδελφεὶ συμβουλευτικὴν παύσαν, καὶ ὑπομνήσαντες. Apud Euseb. lib. 7. cap. 9. p. 254.

to know his Opinion and Counsel therein. And so when there was some difference at Carthage about the Pacificatory Libels of the Martyrs, Cyprian writ to the Church of Rome for their Advice therein.

Et dilectio communis & ratio exposcit, fratres charissimi, nihil conscientie vestre subtrahere de his quæ apud nos geruntur, ut sit nobis circa utilitatem ecclesiasticæ administrationis commune consilium. Epist. 39. p. 66.

For saith he, *Dear-ly beloved Brethren, both common Reason*

and Love require, that none of these things
that are transacted here, should be kept from
your Knowledge, but that we should have your
Counsel about Ecclesiastical Administrations.
In these and in many other such like
Cases, which would be needless to enu-
merate, there was a Correspondence be-
tween the particular Churches of the U-
niversal one.

§ 3. But that that chiefly deserves our
Consideration, was their Intercourse and
Government by Synodical Assemblies, that
is, by a Convocation of Bishops, Presby-
ters, Deacons, and Deputed Lay-men of
several particular Churches, who fre-
quently met together to maintain Unity,
Love and Concord, to advise about their
common Circumstances and Conditions,
to regulate all Ecclesiastical or Church-
Affairs within their respective Limits,
and to manage other such like things, of
which I shall more largely treat in the
end of this Chapter.

That which must be spoken of in this
Section is, the several kinds or sorts of
Synods, the most august and supreme
kind whereof was an Universal or Oecu-
menical Synod, which was a Congregati-
on of the Bishops and Deputies of as ma-

ny Churches as would please to come from all Parts of the World: Of this sort I find but one within my limited space of the first three Hundred years after Christ, and that

Apud Euseb. lib. 7. cap. 30. p. 279. was the Council of Antioch, that con-

demned *Paulus Samosatenus*. Or if this will not pass for

a General Council, there was no such one before that of Nice, which was held

Anno 325. and so there was no one of this kind within that time to which I am confined.

But those Synods, which were very frequent within my prescribed time, were Provincial Synods, that is, as many particular Churches as could conveniently and orderly associate themselves together, and by their common Consent and Authority dispose and regulate all things that related to their Polity, Unity, Peace and Order. What extent of Ground, or how many particular Churches each of such Synods did contain, cannot be determined; their Precincts were not alike in all places, but according as their Circumstances and Conveniencies would permit; so they formed themselves into these Synodical Assemblies, and were governed

varned in common by those Synods, who were called the Synods of such or such a Province; As we read in Cyprian of the Province of Arles,

and the Bishops there-
in.

And Cyprian frequently speaks of the Bishops of his Province, as the Bi-

shops in our Pro-

vince, and through-

out our Province, and

throughout the Pro-

vince: And tells us,

that this Province was

very large, and that

it was the custom of

his Province, and al-

most all other Provin-

ces, that upon the Pa-

trony of a Parish, the

neighbouring Bishops

of that Province should

meet together at that Parish to Ordain them

Coepiscopis nostris
in eadem provincia con-
stitutis, Epist. 67. § 1.
p. 198.

In provincia nostra.
Epist. 53. § 13. p. 118.
Per provinciam no-
stram. Epist. 42. § 2. p.

Per provinciam. E-
pist. 54. § 18. p. 143.
Latius fuit et ho-
ra provincia. Epist. 55.
§ 10. p. 151.

Apud nos & fere
per provincias univer-
sas tenetur, ut— ad eam
plebem cui prepositus
ordinatur Episcopi eja-
dem provincie proximi
quique convenient. Ep-
ist. 68. § 6. p. 202.

in a new Bishop.

§ 4. How often these Provincial Sy-
nods were convened, is uncertain, since
that varied according to their Circum-
stances, and their respective Customs.

Firmilian Bishop of Caesarea in Cappadocia, writes, that in his Province they met every year.

Per singulos annos
in unum conveniamus.
Apud Cyprian. Epist. 75.
§ 3. p. 236.

Apud Cyprian. Epist. 75.
53. p. 236.

§ 5. As for the Members that composed these Synods, they were Bishops, Presbyters, Deacons, and Deputed Laymen in behalf of the People of their respective Churches. Thus at that great Synod of *Amioch*, that condemned *Paulus Samosatenus*, there were present ² Bishops, Presbyters, Deacons, and the Churches of God, that is, Laymen that represent-

So also we read in an ancient Fragment in *Eusebius*, that when the Heresie of the *Montanists* was fix'd and broach'd,

³ Tōy, ὁ δὲ πρῶτος Ἀ-
βραμ μιστὴν αἰς τὸ τοῦ
πατριάρχου, &c. Apud Ru-
sch lib. 9. cap. 16. p. 181.

and upon examination condemned it. So also when there were some Heats in the Church of Carthage about the Restitution of the Lapsed, Cyprian writes from his Exile, that the Lapsed should be patient till God had restored Peace to the Church, and then there should

¹ be convened a Synod of Bishops, and of the Laity who had stood firm during the Persecution, to consult about, and determine

their Affairs. Which Proposition was approved by Moses and Maximus, and other Roman Confessors, who liked

² the consulting of a Synod of Bishops, Presbyters, Deacons, Confessors, and the standing Laity, as also did the whole Body of the Clergy of the Church of Rome, who were wil-

ling, that that Affair ³ of the Lapsed should be determined by the common Counsel

ac stantibus Laicis facta, lapsorum tractare rationem. Apud Cyprian. Epist. 31. § 5. p. 79.

¹ Ut Episcopi plures in unum convenientes, praesente & stantium plebe--- disponere omnia consilii communis religione possimus. Ep. 14. § 2. p. 41.

² Consultis omnibus Episcopis, Presbyteris, Diaconibus, Confessoribus, & ipsis stantium Laicis. Apud Cyprian. Epist. 26. § 4. p. 60.

³ Collatione consiliorum cum Episcopis, Presbyteris, Diaconis, Confessoribus, pariter

198 The Constitution, Discipline, &c.

of the Bishops, Presbyters, Deacons, Confessors, and the standing Laitie. And thus at that great Council held at Carthage, Anno 258. there were present Fourscore and Seven Bishops,

Episcopi plurimi--
cum Presbyteris & Diaconibus, presente etiam plebis maxima parte. *Act. Concil. Carthag. apud Cyprian. p. 443.*

together with Presbyters, Deacons, and a great part of the Laitie.

§ 6. If it shall be demanded by whose Authority and Appointment Synods were assembled. To this it will be replied, That it must necessarily have been by their own, because in those days there was no Christian Magistrate to order or determine those Affairs.

§ 7. When a Synod was convened, before ever they entred upon any Publick Causes, they chose out of the gravest and renownedst Bishops amongst them, one, or sometimes two, to be their Moderator or Moderators; as at the Council held at Carthage, Anno

Act. Concil. Carthag. ad Calcem oper. Cypri.

258. Cyprian was Moderator or Prolocutor thereof.

And so we read of the Prolocutors of several

several Synods, that were assembled in divers parts of the World, to determine the Controversies concerning Easter: As

Victor Bishop of Rome was Prolocutor of a Synod held there. *Apud Euseb. lib. 5. cap. 23. p. 190, 191.*

Palmas Bishop of Amastris Moderator of a Synod held in Pontus; and Irenæus Bishop of Lyons of another in France.

Polycrates Bishop of Ephesus presided over a Synod of Asiatick Bishops; and at a Convocation in Palestine there were *Apud Euseb. lib. 5. cap. 24. p. 191.*

two Moderators, viz, Theophilus Bishop of Casarea, and Narcissus Bishop of Jerusalem. *Apud Euseb. lib. 5. cap. 23. p. 190.*

The Office and Duty of a Moderator was to preside in the Synod, to see all things calmly and fairly debated and decreed; and at the conclusion of any Cause, to sum up what had been debated and urged on both sides, to take the Votes and Suffrages of the Members of the Synod; and last of all, to give his own. All this is evident in the Proceedings of the Council of Carthage, which are extant at the end of Cyprian's Works, Cyprian being Moderator of that

Council:

Council : After all things were read and finished relating to the Question in hand, sums up all, telling the Synod what they had heard, and that nothing more remained to be done, but the Declaration of their Judgment thereupon. Accordingly thereunto the Bishops gave their respective Votes and Decisions, and last of all *Cyprian*, as President, gave in his.

§ 8. When the Moderator was chosen, then they entred upon the consideration of the Affairs that lay before them, which may be consider'd in a two-fold respect, either as relating to Foreign Churches, or to those Churches only of whom they were the Representatives. As for Foreign Churches, their Determinations were not obligatory unto them, because they were not represented by them; and so the chiefest matter they had to do with them, was to give them their Advice and Counsel in any difficult Point, which they had proposed to them; as when the People of *Astorga* and *Emerrita* in *Spain* had written to some African Churches for their Advice, what to do with their two Bishops, who had lapsed in times of Persecution. This Case was debated in a Synod held Anno 258. whose

Opinion

Opinion thereupon is to be seen in their Synodical Epistle, extant at large amongst the Works of Cyprian. Epist. 68. p. 200.

§ 9. But with respect unto those particular Churches whose Representatives they were, their Decrees were binding and obligatory, since the Regulation and Management of their Affairs was the general End of their Convening.

Various and many were the particular Ends of these Synodical Conventions, as for the Prevention of Injustice and Partiality in a Parish Consistory: As suppose, that such a Consistory had wrongfully and unrighteously censured one of their Members, what should that censured Person do, unless appeal to the Synod to have his Cause heard there, as *Felicissimus* did, who after he was excommunicated by his own Parish, of which *Cyprian* was Bishop, had his Cause heard before a Synod, who ratified and confirmed the Sentence of Excommunication against him. And therefore we may suppose it to be for the preventi-

^a Literas ad te collegæ hostri manu sua subscriptas miserunt, qui auditis eis, quid sentiant, & quid pronuntiaverint, ex eorum literis discas. *Cyprian. Epist. 42.*
§ 5. p. 99.

on

on of Partiality and Injustice ; that in

² Per singulos annos
conveniamus—ut lapsis
fratribus per poenitentiam
medela quæatur.
Firmil. apud Cyprian. Ep.
75. § 3. p. 236.

meeting, and excommunicating of all He-
reticks within their Limits, that so the
Faithful might avoid and shun them : As
Paulus Samosatenus was condemned by the

² Euseb. lib. 7. c. 30.
p. 279.

did not wound the Essentials of Religi-
on, or had relation unto the Discipline
of the Church ; as when there was some
Scruple about the time of baptizing of

³ Apud Cyprian. E-
pist. 59. p. 162.

decide it. And so when there were some
Disputes concerning the Martyrs Power

⁴ In unum conveni-
entes—disponere om-
nia possumus. *Apud Cy-
prian. Epist. 14. § 2. p.*
41.

Lesser Asia Offenders
were usually absolved
by the Synod which
met every year. Sy-
nods also were as-
sembled for the ex-
amining, condem-

³ Council of Antioch,

for resolving of all
difficult Points that

Children, a ⁴ Synod
of Sixty Six Bishops
met together to de-

to restore the Lap-
sed, ⁴ Synods were to
be assembled to decide
them. But why do

I go about to reck-
on up Particulars,

when

when as they are endless; let this suffice in general, that Synods were convened for the Regulation and Management of all Ecclesiastical Affairs within their respective Jurisdictions, as *Firmilian* writes, that in his Country

the Bishops and Presbyters met together every year, to dispose those things which were committed to their charge. Here

they consulted about the Discipline, Government, and External Polity of their Churches, and what means were expedient and proper for their Peace, Unity and Order, which by their common Consent they enacted and decreed to be observed by all the Faithful of those Churches whom they did represent.

He who denies this, must be very little acquainted with the ancient Councils, especially those which were held after the Emperors became Christians. The reason why we find not more Synodical Decrees of the three first Centuries, comes not, from that they judicially determined none, or required not the observance of them; but from that, either they

Ue per singulos annos sessiones & prepositi in unum convenimus ad disponenda ea quae cura nostra commissa sunt. *Apud Cyp. Epist. 75. §3. p. 236.*

they were not careful, or the Fury and Violence of the Times would not permit them to transmit them down to their Successors; or through the length of time they are lost, and scarce any thing besides the Names of such Synods are now remembred; and of multitudes, neither Names nor Decrees are to be found: But yet there is enough escap'd the Fury of Persecution, and the length of time to convince us, that those Synods did decree those things, which they judged expedient for the Polity, Discipline and Government of those particular Churches, that were within their respective Provinces, and required them to be observed by all the Members thereof.

Thus we find these following Canons determined by several Synods in *Africa*, viz.

² Statueramus—Si periculum infirmitatis urgeret, pacem sub ictu mortis acciperent. *A. pud Cyprian. Epist. 54. § 1. p. 132.*

Death, he should be absolved.

That though a Delinquent had not endured the whole time of Penance, yet if he was very sick, and in danger of

2 That

1 That at the approach of a Persecution, penitent Offenders should be restored to the Churches Peace.

2 Censuimus. Pacem dandam esse, & eos ad praelium, quod imminet, armari & instrui oportere. Ibidem.

3 That Penance should not be hastily passed over, or Absolution be rashly and speedily given.

4 Ante legitimum & plenum tempus satisfactionis, pax ei concederetur. Cyprian. Epist. 59. § 1. p. 164.

5 That all lapsed and apostate Clergymen, should, upon their Repentance, be only admitted to Communion as Laymen, and be never more capable of discharging or performing any Ecclesiastical Function.

6 Deceverit ejusmodi homines ad penitentiam quidem agendam posse admitti, ab Ordinatione autem Clerici atque Sacerdotali honore prohiberi. Apud Cyprian. Epist. 68. § 7. p. 202.

7 That no Clergymen should be a Tutor or Trustee of a last Will or Testament.

8 Statutum sit, ne quis de Clericis & Dei ministris tutorem vel curatorem testamento suo constituat. Apud Cyprian. Epist. 66. § 1. p. 195.

And

And many other such like Synodical Decrees relating to the Discipline and Polity of the Church, are to be met with in *Cyprian*, which were ever accounted Obligatory to all those Parishes who lived within those respective Provinces, and had their Representatives in those respective Synods; for to what purpose else did they decree them, if it had been fruitless and ridiculous to have made frequent and wearisome Journeys, with great Cost and Pains, to have debated and determined those things, which they judged expedient for the Churches Well-being, if after all it was indifferent, whether they were obeyed or not?

But that their Decrees were binding, is adjudged by an African Synod of Sixty Six Bishops, held

Victori antequam
pœnitentiam plenam e-
gisset, temerè Therapius,
pacem dederit, quæ res
nos sùtis movet, recessum
esse a decreti nostri auc-
toritate. *Apud Cypri. Epist.*
59. S. 1. p. 164.

Anno 254. who
sharply rebuked a cer-
tain Bishop called
Therapius, for
breaking the Canons
of a Synod, in absol-
ving a certain Pres-
byter called Victor,

before the time ap-
pointed by that Synod was expired. Pro-
bably the Breaker of those Canons was
to have been deposed or Suspended, or
some

some other severe Punishment inflicted on him, since the Bishops of this Synod speak as if they had moderated the Rigour of the Canons against *Therapius*, in that they were contented only with bidding him for his rashness; and strictly charging him, that he should do so no more.

So another Synod that if any one should name a Clergy-man in his last Will and Testament for his Trustee, no Sacrifice should be offered for him after his Death. (What the the meaning of this Offering of Sacrifice after his Death

is, I shall not shew here, since I must treat of it in another place.) Accordingly when *Geminus Victor* Bishop of *Fur-*
zis had by his last Will and Testament constituted *Geminus Faustinus* a Presbyter, his Trustee, *Cyprian* Bishop of *Carthage* writ unto the Clergy and Laity of *Fur-*
zis touching this matter, wherein he in-

Satisfuit oburgare Therapium— quod temere hoc fecerit, & in- struisse ne quid tale de cætero faciat. Ibidem.

in *Africa* decreed,

Conferunt ne qui frater excedens ad eccle- lam vel curiam Cleri- cum nominaret, ac si quis hoc fecisset, non of- farentur pro eo, nec sa- crificium pro dormitio- ne ejus celebraretur. A- pud Cyprian. Epist. 66. § 2. p. 195.

forms

Graviter commotus
 sumus ego & collega
 mei. & ideo Victor,
 cum contra formam
 nuper in concilio à Sa-
 cerdotibus datam, Ge-
 minium Faustinum
 Presbyterum ausus sit
 tutorem constituere, non
 est quod pro dormitio-
 ne ejus apud vos fiat ob-
 latio, aut deprecatio ali-
 qua nomine ejus in Ec-
 lesia frequentetur, ut
 Sacerdotum decretum
 religiose & necessariè fa-
 ctum servetur à nobis.
Ibidem, § 1, 2. p. 195.

forms them. That
 he and his Colleagues
 were very much of-
 fended that Geminus
 Victor had thus broke
 the Canons of the Sy-
 nod; but that since he
 had done it, he hoped
 they would take care
 that he should suffer
 the Penalty annexed
 to the Breach thereof,
 that in conformity
 thereunto they would
 not mention him in
 their Prayers, or make
 any Oblation for him, that so the Decree of
 the Bishops, which was religiously and ne-
 cessarily made, might be observed by them.

To these two Instances we may add
 that of *Martialis* and *Basilides*, two Spa-
 nish Bishops, who for their falling into
 Idolatry in times of Persecution, were
 deprived of their Ecclesiastical Functions,
 and adjudged never more to be admitted
 to the Churches Communion in any other
 Quality than that of Lay-men, which
 rigorous Sentence an African Synod de-
 fends,

fends, from the Authority of a General Council, who had before decreed, that such men should only be admitted to Repentance, but be for ever excluded from all Clerical and Sacerdotal Dignities.

Maximè cum jam pridem decretum est ejusmodi homines ad poenitentiam quidem agendam posse admitti, ab ordinatione autem cleri atque sacerdotali honore prohiberi. *Apud Cyprian. Ep. 68. § 8. p. 202.*

CHAP. IX.

§ 1. Of the Unity of the Church; of Schism, defined to be a Breach of that Unity. The Unity of the Church, and consequently the Breach of it to be differently understood, according to the various Significations of the word Church. § 2. The Unity of the Church Universal considered Negatively and Positively; Negatively, it consisted not in an Uniformity of Rites, nor in an Unanimity of Consent to the non-essential Points of Christianity. The Rigid Imposers thereof condemned as Cruel and Tyrannical. § 3. Positively, it consisted in an harmonious Assent to the Essential Articles of Faith. The Non-agreement therein called Schism, but not the Schism of the Ancients. § 4. How the Unity of a Church Collective was broken; this neither the Schism of the Ancients. § 5. The Unity of a particular Church consisted in two things, in the Members Love and Amity each towards other, and in the Peoples close adherence to their Bishop, or Parish-Church: The Breach of the former sometimes

times called Schism. § 6. The Breach of the latter, which was a careless Separation from their Bishop, the Schism of the Ancients. In how many Cases it was lawful for the People to separate from their Bishop. § 7. A Separation under any other Presence whatsoever, was that which the Fathers generally and principally meant by Schism, proved so to have been. § 8. Further proved from Ignatius. § 9. Exemplified in the Schism of Felicissimus and Novatian. § 10. An Objection answered touching the Schism of Novatian. How the Schism of one particular Church affected other Churches. § 11. A Summary and Conclusion of this Discourse concerning Schism.

§ 1. **H**AVING in the precedent Chapters discoursed of the Constitution and Discipline of the Primitive Church, I come now in this to treat of the Unity thereof, which I had a very great Inclination to search into, since by the due understanding thereof we shall the better apprehend the Notion of the Ancients concerning Schism, because that Schism is nothing else but a Breach of that Unity, as will most evidently appear from the

Quotations that we shall be forced to make use of in this Chapter.

Now that we may know what the Breach of the Unity of the Church was, it is absolutely necessary first to know what the Unity its self was; for till we understand its Unity, it is impossible that we should understand the Breach thereof.

Now for the distinct apprehending hereof we must remember the various acceptations of the Word Church, as they are related in the beginning of this Treatise, and according to the different Significations thereof, so must its Unity be diversified, or be differently understood; and according to the different manner of its Unity, so must we apprehend the Breach thereof.

§ 2. If in the first place we reflect upon the Word *Church*, as signifying the Church Universal, or all those who throughout the whole Earth profess Faith in Christ, then we may consider its Unity in this Sense either Negatively, wherein it did not consist; or Positively, wherein it did consist.

Negatively, It consisted not in an Uniformity of Rites and Customs; for every parti-

Οἱ μὲν γὰρ ὁνομα-
 ζόμενοι δὲν αὐτὸς
 νηστεύει, οἱ δὲ οὐκ, οἱ δὲ
 ἐπιπλέοντες, οἱ δὲ πασα-
 ρέχοντες ὅμοιοι ἡμετέροις
 τε καὶ νυκτερινῶς συμ-
 βῆναι πρὸς ἡμέραν αὐτοῦ
 πάντες ἔτι εἰρηνοῦσαν τὴν
 διαφωνίαν τῆς νηστείας
 πρὸς ὁμολογίαν τῆς πίστεως
 συνίστησι. Iren. apud Eu-
 seb. lib. 5. cap. 34. p. 193.

Idem Ibidem.

³ In plurimis provinciis multa pro locorum & nominum di-

veritate variantur, nec
tamen propter hoc ab
Ecclesia Catholica pa-
ce atque unitate ali-
quando discessum est.
Apud Cyprum, Epist. 75.
§ 5. p. 237.

from the Peace and
Unity of the Catholick Church. So that the
Unity of the Church Universal consisted
not in an Uniformity of Rites and U-
sages.

Neither in the next Place did it consist in an Unanimity of Consent to the Non-essential Points of Christianity, but every one was left to believe in those lesser matters, as God should inform him. Therefore *Juskin Martyr* speaking of those Jewish Converts, who adhered to the *Mosaic* Rites, says, that if they did this only through their Weakness and Imbecility, and did not persuade other Christians to the observance of the same

Judaical Customs,
that he would receive
them into Church-fel-
lowship and Commu-
nion.

Whosoever imposed on particular Churches the Observance of the former of these two things, or on particular Persons

Persons the belief of the latter, they were esteemed not as Preservers and Maintainers, but as Violators and Breakers of the Churches Unity and Concord.

An Instance of the former we have in that Controversie between the Churches of the East and West touching the time when *Easter* was to be Celebrated. For when *Victor* Bishop of *Rome* had Excommunicated the Eastern Churches, because they continued to observe that Feast on a different time from the Churches of the West, not only the Bishops of the adverse Party, but even those of his own side condemned him as rash, heady, and turbulent, and writ several Letters about this Affair, wherein,

as the Historian writes, *they most sharply censured him.* * ΠΑΝΤΑΛΟΝΕΣ καὶ ΣΑΥΡΟΝ, Euseb. lib. 5. c. 24. p. 193.

As for the Latter, we have an instance thereof in the Controversie that was between *Stephen* Bishop of *Rome*, and *Cyprian* Bishop of *Carthage*, touching the Validity of Hereticks Baptism: For when *Stephen* Anathematized *Cyprian* because he held the Baptism of Hereticks to be null and void, other Bishops condemned *Stephen* as a Breaker and Disturber of the Churches Peace. And

amongst others, *Firmilian* a *Cappadocian* Bishop vehemently accuses him as such, because that he would impose upon others the Belief of such a disputable Point, which, says he, was never wonted

to be done, but 'e,

*⁊ Multa pro locorum
& nominum diversitate
variantur, nec tamen
propter hoc ab Ecclesia
Catholica pace atque u-
nitate aliquando disces-
sum est. Quod nunc
Stephanus ausus est fa-
cere, rumpens adversum
vos pacem, quam sem-
per antecessores ejus vo-
biscum amore,*

*very Church followed
their own different
ways, and never there-
fore broke the Unity
and Peace of the Ca-
tholick Church, which
now, saith he, Stephen
dares to do, and breaks
that Peace which the
ancient Bishops always
preserved in mutual*

Love and Honour. And therefore we find in the Acts of that great Council of *Carthage* convened to determin this matter, that when *Cyprian* summ'd up the Debates thereof, he dehorts his Fellow-Bishops from the imposing Humour and

Temper of Stephen,

*⁊ Superest ut de hac
ipsa re singuli quid sen-
tiamus, proferamus, ne-
minem judicantes, aut
⁊ jure communionis a-
liquem, si diversum sen-
serit amoventes. Neque*

*It now remains,
saith he, that every
one of us declare our
Judgments concerning
this matter, judging
no man, or removing*

any one from our Communion if he think otherwise than we do; for let none of us make himself a Bishop of Bishops, or by a Tyrannical Ter-

epim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit. Concil. Carthag. apud Cyprian. p. 443.

ror compel his Colleagues to the necessity of obeying. So that the forcing a Belief in these lesser matters was Cruelty and Tyranny in the Imposers thereof, who for such unreasonable Practices were look'd upon as Enemies to, and Violators of the Churches Concord, being the true Schismaticks, inasmuch as they were the Cause of Schism and Division; unto whom therefore may be applyed that Saying of Irenaus,

That at the last day Christ shall judge those who cause Schisms, who are inhumane, not having the fear of God, but preferring their own advantage before the Unity of the Church, for trivial

Judicabit eos qui Schismata operantur, qui sunt immanes, non habentes Dei dilectionem, suamque utilitatem potius considerantes, quam unitatem Ecclesie, propter modicas & quolibet causas magnum & gloriosum corpus Christi conscindunt & dividunt, & quantum

in ipsis est, interficiunt, pacem loquentes & bellum operantes, verè liquantes culicem & camelum transglutientes. Lib. 4. cap. 62. p. 292.

and

and slight Causes rent and divide the great and glorious Body of Christ, and as much as in them lies, destroy it; who speak Peace, but wage War; truly straining at a Gnat, and swallowing a Camel.

§ 3. But Positively, The Unity of the Church Universal consisted in an Harmonious Assent to the Essential Articles of Religion, or in an Unanimous Agreement in the Fundamentals of Faith and Doctrin. This *Irenæus* having recited a Creed, or a short Summary of the Christian Faith, not much unlike to the Apostles Creed, im-

Hanc igitur predicationem & hanc fidem adeptæ Ecclesia, quamvis dispersa in universo mundo diligenter conservat, ac si in una eademque domo habitaret: At similiter hæc fidem habet, ac si unam animam unumque & idem cor haberet: atque uno consensu hæc prædicat, docet ac tradit, ac si uno ore prædica esset. Quamvis enim dissimili sint in mundo genera linguarum, una tamen eademque est vis traditionis; nec quæ constitutæ

mediately adds, *The Church having received this Faith and Doctrin, although dispersed through the whole World, diligently preserves it, as though she inhabited but one House, and accordingly she believes these things, as though she had but one Soul and one Heart, and consonantly preaches and teaches these things,*

as though she had but
one Mouth; for al-
though there are va-
rious Languages in
the World, yet the Do-
ctrine is one and the
same; so that the
Churches in Germa-
ny, France, Asia, A-
gypt or Lybia have
not a different Faith;
but as the Son is one
and the same to all
the Creatures of God
in the whole World;

So the Preaching of the Word is a Light that
enlightens every where, and illuminates all
men that would come to the knowledge of
the Truth. Now this Bond of Unity was
broken, when there was a Recession from,
or a Corruption of the true Faith and
Doctrine, as Irenæus speaks concerning
Tatian the Father of the Encratites, that
as long as his Master Justin Martyr lived,
he held the sound Faith, but after his
Death, falling off
from the Church, he
shaped that new
Form of Doctrine.
This Unity of the Church in Doctrine,

sunt in Germania Ec-
clesiæ aliter credunt aut
tradunt, nec quæ in
Hispaniis, neque in Gal-
liis, neque in Oriente,
neque in Egypto, neque
in Lybia, aut in medio
orbis terrarum fundatæ
sunt. Sed quemadmo-
dum Sol creatura Dei
unus & idem est in uni-
verso mundo, ita &
predicatio veritatis ubi-
que lucet, & illuminat
omnes homines qui ad
notionem veritatis ve-
nire volunt. Lib. 1. cap.
3. p. 36.

Ἄποστολος τῆς ἐκκλησίας.
Apud Euseb. lib. 4.
cap. 29. p. 150.

according

according to *Hegeſippus*, continued till the days of *Simeon Cleopas* Biſhop of *Jeruſalem*, who was Martyred under *Trajan*; but after that falſe Teachers prevailed, ſuch as the *Simonians*, *Marcionifts*, *Valentinians*, and others,

¹ Ἀπὸ τῶν ψαλμοποιῶν, ψαλμολογῶν,
ἐπίσκοποι ἐκείνων πᾶν ἔ-
γνωσαν τῆς ἐκκλησίας
ρρηματικοί λόγοι καὶ
τῷ Θεῷ καὶ καὶ τοῖς Χριστοῦ
ἐκείνων. Apud Euseb. lib.
4 cap. 22. p. 143.

from whom sprung
false Christs, false A-
postles, and false Pro-
phets, who by their
corrupt Doctrines a-
gainst God and his
Christ divided the U-
nity of the Church.

So that the Unity of the Church Universal consisted in an agreement of Doctrine, and the Corruption of that Doctrine was a Breach of that Unity, and whoever so broke it, are said to divide and separate the Unity of the Church, or, which is all one, to be Schismaticks. So *Irenæus* writes, that those that introduced

Scindunt & sepa-
rant unitatem Ecclesie.
Lib. 4. cap. 43. p. 278.

new Doctrins, did
divide and separate
the Unity of the
Church. And Cypr-

Diabolus Hæreses invenit & Schismata, quibus subverteret fidem, veritatem corrumpere Unitate Ecclesia. § 2. p.

an writes, that ³ she
the Devil found out

scinderet unitatem. De

Here is

Heresies and Schisms, by which he might subvert the Faith, corrupt the Truth, and divide the Unity. But now for Distinctions sake the Breach of this Unity was commonly called Heresie, and the word Schism generally applyed to the Breach of the Churches Unity in another sense, of which more in the other Sections,

§ 4. If in the next place we consider the Word Church collectively, as denoting a Collection of many particular Churches, in which Sense it is once used in ¹ *Cyprian*. Then its Unity may have consisted in a Brotherly correspondence with, and affection toward each other, which they demonstrated by all outward Expressions of Love and Concord, as by receiving to Communion the Members of each other, as ² *Irenæus* mentions, was observ'd between the Churches of *Rome* and *Asia*, in mutually advising and assisting one another by Letters, or otherwise, of which there are frequent instances in the Ancients, and especially in *Cyprian's* Epistles, and in manifesting
all

¹ In provincia Africa & Numidia Ecclesiam Domini. *Epist.* 71. § 4. p. 214.

² *Apud Euseb. lib. 5. cap. 24. p. 193.*

all other Marks and Tokens of their Love and Concord. Now this Unity was broken, when Particular Churches clash'd with each other, when from being possess'd with Spirits of Meekness, Love and Charity, they were inflamed with Hatred, Rage and Fury against each other. A sad Instance whereof we have in that Controversie betwixt *Cyprian* and *Stephen*, or rather between the Churches of *Europe* and *Africa*, touching the Validity of Heretical Baptism, wherein those good Men were so far transported with Bitterness and Rancour against each other, that they interchangeably gave such harsh Language and invidious Epithets, as are too odious to name, which if the Reader be curious to know, he may find too much of it in *Cyprian's* Epistles.

Or if several particular Churches had for the promotion of Peace, Unity and Order regularly disposed themselves into a Synodical Government and Discipline, as was always done when their Circumstances and Conveniences would permit them; then whoever broke or violated their reasonable Canons were censured as turbulent and factious, as it hath been evidenced in the former Chapter, and needs

no farther Proof in this, because that the Schism of the Ancients was not a Breach of the Churches Unity in this Sense, viz. at denoting or signifying a Church Collective.

§ 5. But Schism principally and originally respected a particular Church or Parish, though it might consequentially influence others too. Now the Unity of a particular Church consisted in the Members Love and Amity toward each other, and in their due Subjection or Subordination to their Pastour or Bishop: Accordingly the Breach of that Unity consisted in these two things, either in a Hatred and Malice of each other, or in a Rebellion against their Lawful Pastour, or which is all one, in a causeless Separation from their Bishop, and those that adhered to him.

As for the first of these, there might be Envy and Discords between the Inhabitants of a Parish, without a formal Separation from Communion, which Jars and Fends were called Schism; an Instance whereof we find in the Church of Corinth, unto whom St. Paul objected in *1 Cor. iii. 18.* *When ye come together in the Church, I hear that there be Divisions,* or as it is in the Original, *ἡσυχία, Schisms amongst*

amongst you. Here there was no separate Communion, for they all came together in the Church, and yet there were Schisms amongst them, that is, Strifes, Quarrels and Discords. And as far as I can perceive from the Epistle of *Clement Romanus*, which was writ to appease another Schism in the same Church of *Corinth*, there were then only Turmoils and Differences, without any actual Separation. But on this I shall not enlarge, because it is not what the Ancients ordinarily meant by Schism.

§ 6. But that which they generally and commonly termed Schism, was a Rebellion against, or an ungrounded and causeless Separation from their Lawful Pastour, or their Parish-Church. Now because I say, that a causeless Separation from their Bishop was Schism, it will be necessary to know how many Causes could justify the Peoples Desertion of their Pastour, and these I think were two, or at most three; the first was Apostacy from the Faith; or when a Bishop renounced the Christian Faith, and through fear of Persecution embraced the Heathenish Idolatries, as was done in the case of

Marcellinus and *Petrius* in the time of *Maximian*.

¹ *Martialis* and *Basilides* two Spanish Bishops, and was justified by an African Synod, as is to be seen throughout their whole Synodical Epistle, still extant amongst those of *Cyprian's*. The Second Cause was Heresie,

² *We must fly far off from all Hereticks*. And *Origen* allows the People to separate from their Bishop, ³ if they could accuse him of false and Heretical Doctrine.

A third Cause was a scandalous and wicked Life, as is asserted by an African Synod held Anno 258. whose Exhortations and Arguments to this purpose may be seen at large in their Synodical Epistle still extant in *Cyprian*, *Epist.* 68. p. 200. out of which several Passages pertinent to this occasion have been already cited in the Sixth Chapter of this Treatise, to which I must refer the Reader. Of this mind also was *Irenaeus* before them,

¹ *Basilidem & Martialem libellis Idololatriæ commaculatos — Episcoporum gerere, & Sacerdotium Dei administrare non oportere. Epist. Synod. apud Cyprian. Epist. 68. § 1. p. 200.*

The Second Cause was Heresie, as *Irenaeus* saith, ² *Oportet longe fugere ab eis. Lib. 1. c. 13. p. 63.*

³ *Si habueris accusationem doctrinae pessimae & alienorum ab Ecclesia Dogmatum. Hieronim. 7. in Ezechiel.*

Q

who

¹ Qui vero Presbyteri
serviunt suis voluptati-
bus, & non præponunt
timorem Dei in cordi-
bus suis, sed contumeliis
agunt reliquos, & prin-
cipalis confessionis tu-
more elati sunt, & in ab-
sconsis agunt mala—
ab omnibus talibus absi-
stere oportet. *Lib. 4.
cap. 44. p. 278.*

separate. Origen indeed seems to be of
another mind, and thinks that the Bi-
shops Immorality in Life could not justi-
fy his Parishes Se-

² Qui curam habet
vitæ suæ, non meis de-
lictis qui videor in Ec-
clesia prædicare scanda-
lizabitur, sed ipsum dog-
ma considerans, & per-
tractans Ecclesiæ fidem,
à me quidem averfabi-
tur, doctrinam vero sus-
cipiet secundum præ-
ceptum Domini, qui ait,
supra Cathedram Moy-
si sederunt Scribæ
& Pharisei, omni-
a enim quæcunque vo-
bis dicunt audite & fa-
cite, juxta autem opera
illorum nolite facere;

who writes, ¹ That
as for those Presby-
ters, who serve their
Pleasures, and have
not the fear of God
before their Eyes, who
contumeliously use o-
thers, are lifted up
with Pride, and se-
cretly commit wick-
edness, from all such
Presbyters we ought to

fy his Parishes Se-
paration, ² He, saith
he, that hath a care
of his Soul, will not
be scandalized at my
Faults who am his
Bishop, but considering
my Doctrin, and find-
ing it agreeable to the
Churches Faith, from
me indeed he will be a-
verse, but he will re-
ceive my Doctrin ac-
cording to the Precept
of the Lord, which
saith,

saith, *The Scribes and Pharisees sit on Moses his Chair*, whatever therefore they say unto you hear; and do, but according unto their Works do not, for they say and do not: That Scripture is of me, who teach what is good, and do the contrary, and sit upon the Chair of Moses as a Scribe or Pharisee; the Precept is to thee, O People, if thou canst not accuse me of false Doctrine, or Heretical Opinions, but only be holdest my wicked and sinful Life; thou must not square thy Life according to my Life, but do those things which I speak. Now whether *Irenaeus*, or an African Synod, or *Origen* be to be most credited, I leave the Learned to judge, though I think they may be both nearer reconciled than they seem to be, *Irenaeus* and that Synod affirming, that the People of their own Power and Authority might immediately, without the concurrent Assent of other Churches, upon the

dicunt quippe & non faciunt; iste sermo de me est, qui bona doceo, & contraria gero & sum sedens supra cathedram Moyse quasi Scriba & Phariseus; præceptum tibi est, O Popule, si non habueris accusationem Doctrinæ pessimæ, & alienorum ab Ecclesia dogmatum, conspexeris vero meam culpabilem vitam, atque peccata, ut non habeas juxta dicentis vitam tuam instituere, sed ea facere quæ loquor. *Hemil. 7. in Ezechiel.*

Q 2 Immo-

218. The Constitution, Discipline, &c.

Immorality and Scandal of their Bishop, leave and desert him ; *Origen* restraining the People from present Execution, till they had the Authority of a Synod for so doing ; for thus he must be understood, or else he will contradict all other Writers, it being avouched by all, that Synods did depose all those Bishops that were guilty of criminal and scandalous Enormities, as *Privatus* Bishop of *Lambese* was deposed by a Synod of Ninety Bishops , ¹ for his

¹ Ob multa & gravia
delicta. *Cyprian. Ep. 55.*
§ 11. p. 140.

many and heinous
Crimes.

§ 7. But now excepting these three Causes of Apostacy, Heresie and Immorality, it was Schism in a Parish to leave their Minister, or to set up another Bishop against him ; for though they at first chose their Bishop, yet their Bishop being on their Choice approved and confirmed by the neighbouring Bishops, they could not dethrone him, without truly assigning one of those forementioned Causes ; for this was to gather a Church out of a Church, to erect a new Altar and a new Bishop, which could not be in one Church ; for as *Cyprian* writes,

¹ God

¹ God is one, Christ is one, the Church is one, the Rock on which the Church is built is one; wherefore to erect a new Altar, and constitute a new Bishop, besides the one Altar and the one Bishop, is impracticable; whosoever gathers here, scatters; so to do is adulterous, impious, sacrilegious, mad and wicked. ² From hence, says Cyprian, Schisms do arise, that the Bishop is not obeyed; and it is not considered that there ought to be but one Bishop, and one Judge in a Church at a time. And ³ this is the Rise and Source of Schismatics, that through their Swelling Pride they contemn

locatur, sic contra pacem Christi, & ordinationem atque unitatem Dei rebellatur. *Epist. 65. § 4. p. 193.*

¹ Deus unus est, & Christus unus, & una Ecclesia, & Cathedra una super Petrum Domini voce fundata; aliud altare constitui, aut Sacerdotium novum fieri præter unum altare & unum Sacerdotium non potest: Quisquis alibi collegerit, spargit, adulterum est, impium est, quodcumque humano furore instituitur, ut dispositio divina violatur. *Epist. 40. § 4. p. 93.*

² Neque enim aliunde nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperatur, nec unus in Ecclesia ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitatur. *Epist. 55. § 6. p. 138.*

³ Hi sunt ortus atque conatus Schismaticorum malè cogitantium ut sibi placeant, ut præpositum superbo tumore contemnunt, sic de Ecclesia receditur, sic altare profanum foris collocatur.

their Bishop, and so they go off from the Church, so they erect a profane Altar, and so they rebel against the Peace of Christ, and the Ordination and Unity of God. And

Inde Schismata & Hæreses obortæ sunt, & oriuntur, dum Episcopus qui unus est, & Ecclesie præest, superba quorundam præsumptione contemnitur, & homo dignatione Dei honoratus indignus hominibus judicatur. Epist. 69. § 4. p. 208.

Illi sunt Ecclesia plebs Sacerdoti adunata, & pastori suo grex adhærens, unde scire debes Episcopum in Ecclesia esse, & Ecclesiam in Episcopo, & si qui cum Episcopo non sunt, in Ecclesia non esse, & frustra sibi blandiri eos, qui pacem cum Sacerdotibus Dei non habentes obrepunt, & latenter apud quosdam communicare se credunt, quando Ecclesia quæ Catholica una est, scissa non sit, neque divisa, sed sit utique connexa, & coherærentium sibi invicem Sacerdotum glutino copulata. Epist. 69. § 7. p. 209.

again, From thence proceed Schisms, that the Bishop who is but one, and presides over the Church, is contemned by the proud Presumption of Men, and he that was thought worthy by God, is esteemed unworthy by Men. And again, The Church is the People united to their Bishop, and the Sheep adhering to their Pastour; the Bishop is in the Church, and the Church in the Bishop; whosoever are not with the Bishop, are not in the Church, and those do in vain flatter them-

selves, who having not Peace with God's Priests, creep about, and privately communicate with some, as they think, when the Catholick Church is not divided, but connexed and coupled together by the Unity of its agreeing Bishops.

Whosoever therefore should causlessly desert his Bishop, and solicit others so to do, was a true Schismatick, since in so doing

he divided a Portion of the Flock with the Bishop, separated the Sheep from their Pastour, and dissipated the Members of Christ.

† Cum Episcopo portionem plebis dividere, id est, à pastore oves, & filios à parente separare, & Christi membra dissipare. Epist. 38. § 1. p. 90.

From these Quotations then it is apparent, that the Primitive Schism respected only a particular Church, and consisted in a Persons Separation from Communion with his lawful Bishop without a just and authentick Cause; when any one should set up a particular Church in a particular Church, in opposition to the lawful Bishop thereof, and should draw away the Inhabitants of that Parish from the Communion of their legal Minister, setting up distinct Meetings and *Conventicles*, as *Cyprian* calls them. This was true

† Conventicula sibi diversa constituunt. De unitat. Eccles. § 10. p. 299.

Schism; for as Ignatius says, whosoever
so assembled ¹ were

¹ Μη βεβαίως καὶ ὁ-
νόμιον συναθροισθεῖσθαι.
Ad Magnes. p. 32.

not congregated legal-
ly according to the

² Ὁ λαὸς ἐκεί-
νος πρὸς τὸν πατέρα, τὸν
ἐκείνου λατρεύον. Epist.
ad Smirn. p. 7.

Command: And ² who-
soever officiated with-
out the Bishop, sacri-
ficed to the Devil.

§ 8. This Notion now of Schism
gives us a clear Reason, why we find
in Ignatius so frequent and Pathetick In-
junctions of Obedience to, and Unity
with our respective Pastours, of avoiding
all Divisions, and closely adhering to
them; because a deserting of them, or a se-
parating from them, was a Commission of
this horrid and detestable Sin of Schism,
as will appear from these following Ex-
hortations and Instructions of his, with
which every Leaf almost of his Epistles

³ Πάντες τὸν ἐπισκο-
πὸν ἀκολουθεῖτε, ὡς Ἰη-
σοῦς Χριστὸς τὸν πατέρα, καὶ
τὸν πρεσβυτεῖον ὡς
τοὺς ἀποστόλους, τὰς ἡ-
γιαγμένους ἐκείνους, ὡς
θεὸν ἐκείνον. Μὴδεὶς
ὑμεῖς τὸν ἐπισκοπὸν ἢ
πρεσβυτέρῳ ἢ ἀντι-
στάς τις τῇ ἐκκλησίᾳ,

are fraught and
furnished, ³ All you
of the Church of
Smirna obey your
Bishop as Jesus Christ
did the Father, and
the Presbytery as the
Apostles, and honour
the Deacons according

to the Command of God. Let nothing of Ecclesiastical Services be done without the Bishop; let that Communion only be esteemed valid, which is performed by the Bishop, or by one permitted by him. Wherever the Bishop is, there let the People be; as where Jesus Christ is, there the Catholick Church is; it is not lawful without the Bishop, or one permitted by him, to baptize or celebrate the Eucharist; this is pleasing unto God, that so whatsoever is done may be firm and Legal.

Have respect unto your Bishop, as God hath respect unto you, My Soul for theirs that obey their Bishop, Presbyters and Deacons, and with them let my part in God be. Let us not resist our Bishop, lest we be found Resisters

ἐκείνῃ βέλῃα ὑπακού-
σιν ἡγεμένῳ, ἢ ὑπὸ
ἐπισκόπου ἔσται, ἢ ὁ αὐ-
τοῦ ἐκείνῃ, ὅτε αὐ-
θεν ὁ ἐπισκόπος, ὡς
τὸ πλῆθος ἔσται, ὡς
ὅτε αὐτὸς ἡ κεφαλὴ τοῦ
ἐκείνῃ καὶ ὡς αὐτὸς ἐστὶν
τοῦ σώματος, ὡς βασι-
λεὺς, ὡς ἀγαπᾷ πο-
λεῖν, ἀλλ' ὁ αὐτὸς ἐκείνῃ
δοκιμασθὲν τὸ καὶ τὸ
Θεῷ ὑπακούσιν, ἵνα αὐ-
τοῦ ἐκείνῃ βέλῃον πᾶν
ὁ πειθαρχεῖται. Epist. ad
Smirn. p. 6.

Τῷ ἐπισκόπῳ ὡς
σεβαστῇ ἵνα καὶ ὁ Θεὸς
ὑμῶν, ἀλλ' ὡς ὁ Θεὸς
ὑποτασσάμενοι τῷ ἐπι-
σκόπῳ, πρεσβυτέρῳ,
διακόνῳ, καὶ μετ' αὐτῶν
καὶ τὸ μετ' ἡμῶν
καὶ ὁ Θεός. Epist. ad
Polycarp. p. 14.

Μὴ ἀντιτάσσασθαι
τῷ ἐπισκόπῳ, ἵνα ὡς
Θεῷ ὑποτασσάμενοι. Ad
Ephes. p. 20.

[illegible]

shop and Presbyters, nor privately withdraw from them, but assemble together, having one Prayer, one Supplication, one Mind and one Hope. ² Flee

2 Φαίλε ὁ ἄμεινον
 μόν—ὁ πῦρ ὁ ποιμὴν
 ἐστὶν ἐκείνῳ πρὸς βασι
 λείαν καὶ οὕτως, πολλοὶ καὶ

of God.— I exhort you to do every thing in the Unity of God, the Bishop presiding in the place of God, and the Presbyters in the place of the Council of the Apostles, and the Deacons performing the intrusted Ministry of Jesus Christ; let there nothing be in you that may divide you, but be united to your Bishop and Presidents. As therefore Christ did nothing without the Father being united to him, neither by himself nor by his Apostles, so do you nothing without the Bi-

and one Hope. ² Flee
all Division; where
the Pastour is, there
as Sheep follow, for
there

there are many plausible Wolves, that seek to carry you away, but let them have no place in your Unity—Whoever are God's and Jesus Christ's, they are with the Bishop; and whosoever repenting shall come to the Unity of the Church, those shall be God's, that they may live according to Jesus Christ. Be not

deceived, my Brethren, if any one follows a Schismatick, or one that causeth Division and Separation, he shall not inherit the Kingdom of God.

Respect the Bishop, Presbyters and Deacons; do nothing without the Bishop, Keep your Flesh as the Temple of God, Love Unity, Avoid Schisms, be followers of Jesus Christ, as

εἰθε, ἐὰν μετανοήσωσιν εἰς ἐκότητα θεῷ καὶ συνείδειον τῷ ἐπισκόπῳ. Epist. ad Philadelph. p. 43.

λόχοι ἀξιοίμοι ἡδονῇ καὶ αἰχμαλωτίζουσιν τὰς διουσίας, ἀλλ' ἐν τῇ ἐκότητι ὑμῶν ἐκ ἐξουσιν, τίπον— ὅσαι καὶ θεοὶ εἰσιν, καὶ Ἰησοῦ Χριστοῦ ἔτοι, καὶ τῷ ἐπισκόπῳ εἰσιν, καὶ ὅσαι ἀνμετανοήσαντες ἔλθουσιν ἐπὶ τὴν ἐκότητα τῆς ἐκκλησίας, ἔτοι θεοὶ ἔσονται, ἵνα ὄσιν καὶ Ἰησοῦ Χριστοῦ ζῶντες. Μὴ πλανάσθαι ἀπὸ τοῦ μου, εἰπε καὶ ζῶντι ἀκολουθεῖ, βασιλείαν θεοῦ καὶ κληρονομή. Epist. ad Philadelph. p. 40.

Τῷ ἐπισκόπῳ σεβασθῶν καὶ τοῖς πρεσβυτέροις καὶ διακόνοις, ποιεῖς τὰ ἐπισκόπῳ μηδὲν ποιεῖς, τὴν σάκεα ὑμῶν ὡς ναὸν θεοῦ ποιεῖς, τὴν ἐκότητα ἀγαπάς, τὰς μεριμὰς σου ἵνα μὴ μωραὶ γίνῃς, καὶ Ἰησοῦ Χριστοῦ ὡς καὶ εἰς τὸν πατέρα αὐτοῦ, καὶ μερισμοὶ εἰσιν καὶ ὁργαὶ θεοῦ καὶ κατοιχεῖ, πᾶσιν ἐν μετανοήσῃ ἀφαιρῶ καὶ εἰς ἐκότητα θεοῦ καὶ συνείδειον τῷ ἐπισκόπῳ. Epist. ad Philadelph. p. 43.

he was of his Father— Where Division and Wrath is, God dwells not; God therefore pardons all Penitents, if they penitentially return to the Unity of God, and the Presbytery of the Bishop. And some other such like Expressions there are in the Epistles of this Father, which evidently demonstrate Schism to be nothing else than a causeless Separation from our Parish Bishop or Minister, and a wandering after, or an Adhesion to another false and pretended Pastour.

§ 9. But for the Clearer Proof, that this was what the Fathers meant by Schism, it may not be altogether unnecessary to add unto these Quotations an Example or two; for Examples more convincingly instruct than bare Testimonies and Citations. And here let us first view the Schism of *Felicissimus* in the Church of *Carthage*, as it is related in the 38th, 40th, and 55th Epistles of *Cyprian*, and we shall find it respecting only that particular Church or Parish. When *Cyprian* was elected Bishop of *Carthage*, *Felicissimus* and others of his Faction opposed him, but finding themselves too weak, and not powerful enough to balance his Interest, they yielded to his Promotion, but yet still

still retained an Hatred against his Per-
 son, and waited for a more favourable
 opportunity and a plausible Pretence to
 separate from him. It pleased God that
Cyprian some time after his Advancement,
 was forced by reason of the Persecution
 to withdraw and absent from his Flock,
 during which Absence that Faction made
 use of all means to lessen his Interest, till
 they had made their Party indifferently
 strong, and then they broke out into an
 open Separation from him, forming them-
 selves into a distinct Meeting, creating a
 new Bishop, erecting a new Altar, and
 constituting a new Church. Now all this
 was acted in, and respected only the par-
 ticular Parish of *Carthage*, without cau-
 sing or attempting any Separation in any
 other Church or Parish; and yet this *Cy-
 prian* calls *Schism*, and excommunicates
 the Actors in it as Schismaticks, and
 Breakers of the Unity of the Church, of
 his Church Actually, and of all the other
 Churches of the Church Universal Vir-
 tually, who like the Members of the
 Natural Body are affected with the Pains
 and Convulsions of each other.

So also the famous Schism of *Novatian*
 respected only the particular Church of
Rome, being no other than his causeless
 Sepa-

Separation from *Cornelius* his lawful Bishop, and his erecting separate Conventicles against him, as may be read at large in those Epistles of *Cyprian* that treat of this Affair, and in his Book *De Unitate Ecclesie*.

§ 101. But I foresee an evident Objection against this restrained Notion of Schism, and in particular from the Schism of *Novatian*, which I cannot well pass over without resolving, since the Solution thereof will inform us in the manner, how the Schism of one particular Church did affect other Churches. Now the Objection may be this, If Schism respected only one particular Church, whence then comes it to pass that we read of *Novatian* Bishops, not only at *Rome* where that Schism first began, but in several other Churches and Parishes besides? Now to this I answer, that we must distinguish between the Schism and the Heresie of *Novatian*; had *Novatian* been only guilty of Schism, in all probability his Schismatical Actions, as well as all other Schisms before, would have ended in the same Church where they began, and have proceeded no farther; but he having once engaged in his Schism, and
willing

willing to continue it, that he might have some pretence for those enormous Practices, he accused his Bishop of remitting and loosing the Reins of Discipline, in communicating with *Trophimus* and others that had Sacrificed to Idols, as may be amply seen in the 55th Epistle of *Cyprian*; consequently for the Justification of this Accusation, he added this Doctrin, as the Characteristick Dogma of his Party, That the Church had no Power to absolve those who lapsed after Baptism, but were to leave them to the Tribunal of God. This was an Error in Doctrin, invidious to the Mercy of God, and injurious to the Merits of Christ, as *Cyprian* shews at large in his 55th Epistle. Every Error in Doctrin was called Heresie. Accordingly *Novatian* is branded for this as an Heretick; whence the Confessors in their return from his Party, confessed that in adhering to them,

¹ they had committed Schisms, and been the Authors of Heresies. And in the same Epistle they call *Novatian* ² an Heretick and a Schismatick, So *Cyprian* also ac-

¹ Commisisse se Schismata, & hæresis auctores fuisse. *Cyprian. Ep. 46. § 1. p. 104.*

² Schismatico & heretico homine. *Ibidem. § 3. p. 105.*

cuses

¹ *Hereticus pravitas.* *Epist. 4. § 1. p. 107.*

² *Schismaticus & hereticus error.* *Epist. 51. § 2. p. 111.*

cuses the said *Novatian*, ¹ of *heretical Pravity*; and calls his Error ² a *Schismatical and Heretical Error*.

So that *Novatian's* Schism was accompanied with Heresie, which, as usual, was called after the Name of its Author; and having many eminent Persons to abet it, and a specious shew of Sanctity and Mortification, it is no wonder that it spread its self into many other Churches, besides that where it was first hatched; unto which we may also add ther industrious endeavours to profelyte

³ *Obstacum per multorum domos, vel oppidum, per quasdam civitates discurrunt, obstinationis suae & erroris scissi sibi quarant comites.* *Epist. 41. § 2. p. 97.*

Men unto their Party, ³ *running about*, as *Cyprian* writes, *from House to House, and from Town to Town, to gain Companions in their Obstinacy and Error.*

For many of them really thinking themselves to be in the right, and believing others to be in the wrong, conceived it to be their bounden Duty to leave their Bishop, if he would not leave his Heresie, as they apprehended it to be.

be. And probably several Bishops of the Orthodox, who were the legal Pastors of their respective Parishes, were through their own Ignorance, and those Men's fair Pretences, deluded into the same uncharitable Error with them, Of denying the Lapsed any Pardon. But we needed not guess at this as only probable, since we have an Instance of it in *Martian* the lawful Bishop of *Arles*, concerning whom *Cyprian* writes to *Stephen* Bishop of *Rome*, that he had received Advice from the Bishops of that Province,

That *Martian* of *Arles* had joyned himself unto *Novatian*, and had departed from the Unity of the Church, and the Concord of the Bishops, holding that Heretical Severity that the Consolations of Divine Pity and Fatherly Lenity should be shewn against the penitent and mourning Servants of God, who knock at

Martianus *Arelate* consistens *Novatiano* se conjunxerit, & à *Catholica Ecclesia* unitate, atque à corporis nostri & Sacerdotum consensione discesserit, tenens *Hæreticæ præsumptionis durissimam pravitatem*, ut servis *Dei* penitentibus & dolentibus, & ad *Ecclesiam* lachrymis & gemitu & dolore pulsantibus, divine pietatis & lenitatis paternæ solatia & subsidia claudantur, nec ad fovenda vulnera admittantur vulnerati, sed sine spe pacis & communicationis relictæ ad luporum rapinam & prædæ *Diaboli* propiciantur. *Epist.* 67. § 1. p. 198.

R

the

the Church with Tears, Sighs and Groans, so that the wounded are not admitted to have their Wounds healed, but being left without any hope of Peace or Communion, are thrown out to the Rapine of Wolves, and Prey of the Devil.

So that it was not *Novatian's* Schism, but his Heresie, that was diffused through other Churches; his Schism respected only his own Church, but his Heresie, which was a Breach of the Unity of the Church Universal, respected other Churches also; so that in answer to the forenamed Objection, we need only say this, that there was no such thing as the Objection supposes, that is, that there were no Bishops or Followers of *Novatian's* Schism in other Churches, but that those that were discriminated by his Name, were the Bishops and Followers of his Heresie.

But however let us suppose the worst, viz. That all Schismatics had been Orthodox and sound in every Point of Faith, had been exemplary and pious in the discharge of every Duty, had been guilty of no Crime but their Schism from their Bishop and Parish, and yet their Schism might have influenced other Churches and Parishes too, and that I think these two ways.

1. If one or more Churches had admitted to Communion those that were excommunicated by their own Church for Schism, that Church or Churches made themselves Partakers of those Mens Crimes, and involved themselves in the same Guilt of Division and Schism with them, as *Marrian* Bishop of *Arles* was adjudged by *Cyprian* as a Schismatick, ¹ *Because he had joyned with Novatian, when he had been before Excommunicated.*

¹ Cum Novatianus ipse, quem sequitur, olim abstentus & hostis Ecclesie judicatus sit. *Epist.* 67. § 2. p. 198.

I do not here mean, that a Bishop or Parish to make themselves guilty, should actually or personally communicate with the Author of the Schism himself, much less in the Church where he began his Schism, but it was enough if they joyned with his Legats or Messengers, or any of his Followers in any Church whatsoever; and therefore nei-

ther an ² *African Synod*, nor ³ *Antoninus* as *African Bishop*

² Et cum ad nos in Africam legatos misisset, optans ad communicationem nostram ad-

mitti, hinc sententiam retulerit, se foris esse crepisse, nec posse a quoquam nostrum sibi communicari. *Cyprian. Epist.* 67. § 2. p. 198.

³ Cum Novatiano te non communicare. *Idem Epist.* 52. § 1. p. 113.

would communicate with the Legats of Novatian. Nor would
¹ Felicissimum rejectum ¹ Cornelius joyn in
² te illic esse. *Cyprian. Epist. 55. § 1. p. 137.* Communion with Felicissimus a Schismatick of Carthage, when he came to Rome; but as he was excluded from Communion in his own Church, so likewise was he in that of Rome.

2. It was the Custom when any Bishop was elected, to send news of his Promotion to other Bishops, as ¹ Cornelius did to Cyprian, that so he might

² Tuas literas legimus. *Cyprian. Epist. 42. § 1. p. 99.*

have their Confirmation, and their future Letters to the Bishop of that Church, to which he was promoted, might be directed unto him, as

³ Literas nostras ad te direximus. *Cypr. Epist. 42. § 1. p. 99.*

¹ Cyprian did unto Cornelius; which Custom of sending

Messengers to other Churches, to acquaint them of their Advancement to the Episcopal Throne was also observed by the Schismaticks, and in particular by Novatian, who ⁴ sent

⁴ Venerunt ad nos, missi à Novariano Maximus Presbyter & Augendus Diaconus, & Machæus quidam, & Longinus. *Cypr. Epist. 41. § 1. p. 96.*

Maximus a Presbyter, Augendus a Dea-

Deacon, Machæus and Longinus unto Cyprian, to inform him of his Promotion to the See of Rome. Now if any Bishop of Church did knowingly approve the Pretensions of the Schismatical Bishop, they broke the Concord of the Church, and became guilty of Schism, as may be gathered from the beginning of an Epistle of Cyprian's to Antoninus an African Bishop, wherein he writes him, ¹ That he had received his Letter, which firmly consented to the Concord of the Sacerdotal Colledge, and adhered to the Catholick Church, by which he had signified, that he would not communicate with Novatian, but hold an agreement with Bishop Cornelius. And therefore when Legats came to Cyprian both from Cornelius and Novatian, he duly weighed who was legally elected; and finding Cornelius so to be, he approved his Election, ² Directed his Congratulatory Let.

¹ Accepi literas tuas, concordiam collegii Sacerdotalis firmiter obtinentes, & Catholicæ Ecclesiæ cohærentes, quibus significasti cum Novatiano te non communicare, sed cum Cornelio Coepiscopo nostro unum tenere consensum. Epist. 52. § 1. p. 113.

² Literas nostras ad te direximus. Epist. 42. § 1. p. 99.

¹ A communicatione eos nostra statim cohibendos esse censuimus. *Epist.* 41. § 1. p. 96.

² Nec mandare desistimus, ut perniciofa dissensione deposita — agnoscant, Episcopo semel facto, alium constitui nullo modo posse. *ibidem.* § 2. p. 97.

ters unto him, ¹ refused to communicate with the Schismatical Messengers of Novatian, ² and exhorted them to quit their Schism, and to submit to their lawfully elected Bishop.

So that in these two respects, the Schism of a particular Church might influence others also, involving them in the same Crime, creating Quarrels and Dissentions between their respective Bishops, and so dividing the Dischargers of that Honourable Office, whom God had made one;

³ Cum sit à Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus Episcoporum multorum concordie numerositate diffusus. *Epist.* 52. § 16. p.

119.

for as Cyprian says, ³ As there is but one Church throughout the whole World, divided into many Members; so there is but one Bishoprick diffused through the agreeing number of many Bishops.

§ 11. But now that we may conclude this Chapter, the sum of all that hath been spoken

spoken concerning Schism, is, that Schism in its large Sense was a Breach of the Unity of the Church Universal; but in its usual and restrained Sense of a Church Particular, whosoever without any just reason, through Faction, Pride and Envy, separated from his Bishop or his Parish-Church, he was a true Schismatick; and whosoever was thus a Schismatick, if we may believe Saint Cyprian,

He had no longer God for his Father, nor the Church for his Mother, but was out of the number of the Faithful; and though he should die for the Faith, yet should he never be saved.

Alienus est— habere jam non potest Deum patrem, qui ecclesiam non habet matrem; tales etiam si occisi in confessione nominis fuerint, macula ista nec sanguine abluitur. De Unit. Eccle. § 5. & 12. p. 297. & 300.

This much then shall serve for that Query, concerning the Churches Unity. The next and last thing that is to be enquired into, is the Worship of the Primitive Church, that is, the Form and Method of their Publick Services, of Reading, Singing, Preaching, Praying, of Baptism, Confirmation, and the Lord's Supper; of their Fasts and Feasts; of their

their Rites and Ceremonies, and such like, which I thought to have annexed to this Treatise; but this being larger than I expected, and the Discourse relating to the Primitive Worship being like to be almost as large, I have for this and some other Reasons reserved it for a particular Tract by its self, which, if nothing prevents, may be expos'd hereafter to publick View and Observation.

This much then shall serve for that
 Overt concerning the Churches Unity.
 The next and last thing that is to be con-
 sidered in the Worship of the Tri-
 nity, which is the Form and
 Method of the same, which I shall now
 consider, and shall divide it into three
 Parts, the first of which is the
 Constitution and the second
 of their Rites and Ceremonies, and
 the third of their Discipline.

THE
SECOND PART
OF THE
ENQUIRY

INTO THE
Constitution, Discipline,
Unity & Worship
OF THE
Primitive Church,

That Flourish'd within the First
Three Hundred Years after
CHRIST.

Faithfully Collected out of the Extant
Writings of those Ages.

By an Impartial Hand.

L O N D O N,

Printed for Jonathan Robinson at the
Golden Lion, and John Wyat at the
Rose in *St. Paul's Church-Yard*. 1691.

RECORDS

County of ... State of ...

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The Second Part of the En-
quiry into the Constitution,
Discipline, Unity and Wor-
ship of the Primitive Church.

CHAP. I.

§ 1. Of the Publick Worship of the Primitive Church. § 2. In their Assemblies they began with Reading the Scriptures. Other Writings Read besides the Scriptures. § 3. Who Read the Scriptures, from whence they were Read, and how they were Read. § 4. Whether there were appointed Lessons. § 5. After the Reading of the Scriptures, there followed Singing of Psalms. § 6. What Psalms they Sung. § 7. The manner of their Singing. § 8. Of Singing Men, and of Church-Musick. § 9. To Singing of Psalms succeeded Preaching. On what the Preacher

2 The Worship, Ceremonies, &c.

discoursed : How long his Sermon was.

§ 10. *The Method of their Sermons.* § 11.

Who Preached; usually the Bishop, or by his Permission, any other, either Clergy-man or Lay-man.

§ 1. **H**AVING in a former Treatise enquired into the Constitution, Discipline, and Unity of the Primitive Church; I intend in this to enquire into the Worship thereof, which naturally divides its self into these Two Parts, Into the Worship its self, and, Into the necessary Circumstances thereof, as Time and Place, and such like; both which I design to handle, beginning first with the Worship its self, wherein I shall not meddle with the Object thereof, since all Protestants agree in the Adoring God alone through Jesus Christ, but only speak of those Particular Acts and Services, whereby in the Publick Congregations we honour and adore Almighty God, such as Reading of the Scriptures, Singing of Psalms, Preaching, Praying, and the Two Sacraments, every one of which I shall consider in their Order, as they were performed in the Ancient Parish Churches. And First,

§ 2. When

2. When the Congregation was assembled, the first Act of Divine Service, which they performed, was the Reading of the Holy Scriptures. In our Publick Assemblies, says Ter-
tullian, ¹ The Scrip-
tures are Read, Psalms
Sung, Sermons Preach-
ed, and Prayers pre-
sented. So also Ju-
stin Martyr writes, that in their Reli-
gious Assemblies,
first of all, ² The
Writings of the Pro-
phets and Apostles
were read.

¹ Scriptura leguntur,
Psalmi canuntur, ad-
cutiones proferuntur, &
Petitiones delegantur. De
Anima, c. 3. p. 590.

² Τα ἀπομνημονεύμα-
τα τῶν προφητῶν, καὶ τὰ
συγγράμματα τῶν
ἀποστόλων ἀναγιγνώσκονται. A-
polog. 2. p. 98.

But besides the Sacred Scriptures, there were other Writings read in several Churches, viz. The Epistles and Tracts of Eminent and Pious Men, such as the Book of ³ Her-
mas, called Pastor,
and ⁴ the Epistle of
Clemens Romanus
to the Church of Co-
rinth, which were
read in the Publick
Congregations of ma-
ny Churches.

³ Ἡ δὲ καὶ ἐν ἐκκλη-
σίαις ἴσμεν αὐτὸ διδου-
μενευμένον. Euseb. lib. 3.
c. 3. p. 72.

⁴ Ταύτῃ δὲ καὶ ἐν
πλείσταις ἐκκλησίαις ὅτι
τὰ καινὰ διδουμενευ-
μένῃ. Euseb. lib. 3. c.
16. p. 88.

§ 3. He that read the Scriptures, was particularly destinated to this Office, as a Preparative to Holy Orders, as *Aurelius*, whom *Cyprian* design'd for a Presbyter,

¹ Placuit ut ab Officio
lectionis incipiat. *Epist.*
33. p. 77.

² *Iust. Martyr, Apol. 2. p.*
98.

³ *Thesal. de Prescript and-*
vers. Heret. p. 89.

¹ was first to begin
with the Office of
reading. The Name

by which this Officer
was distinguished,

was in Greek, ² ἀνα-
γινώσκων.

In Latin,

³ *Lector*, both which

signifie in English a Reader, or as we now
call him, a Clark. The Place from whence

the Clark Read, was an Eminency erect-
ed in the Church, that so all the People
might see and hear him, which was call-
ed ⁴ *Pulpitum*, or, a

⁴ *Cyprian Epist. 33. p.*
77. & Epist. 34. § 4. p. 81. Pulpit, from which

Scriptures alone,
and not others alternatively with him;

it being his Office only to Read, whilst
the Congregation listned to him, as *Cy-*

prian writes, that *Celerinus* a Lector,

⁵ *Plebi Universæ--- le-*
gat Præcepta & Evange-
lium Domini. Epist. 34.
§ 4. p. 81. ⁵ Read the Law and
the Gospel to all the
People. *Celerinus* on-
ly read, whilst all

the

the People attended; and therefore when this Duty was ended, it is described only ¹ by the Le-

ctors ceasing to Read, and not by the Peoples ceasing so to do.

¹ Πανταυθεν τῷ ἀναγινώσκοντι. Justin. Martyr. Apolog. 2. p. 98.

§ 4. How much the Lector read at a Time is uncertain, since they varied according to the Circumstances of their Condition. So writes *Tertullian*, that

² they Read the Scriptures according to the

Quality of their present Times. And to

the same purpose says *Justin Martyr*,

that the Clerk read,

³ until it was sufficient.

² Cogimur ad litterarum divinarum Commemorationem, siquid presentium temporum qualitas aut præmonere cogit aut recognoscere. Apolog. cap. 39. p. 709.

³ Μέχρις ἐγχαρά.

Apolog. 2. p. 98.

§ 5. When the Reading of the Scriptures was ended, then followed the Singing of *Psalms*. So says *Tertullian*,

⁴ The Scriptures are Read, and *Psalms*

Sung. This was a

considerable Part

of the Christians

⁴ Scripturæ leguntur, Psalmi canuntur. De Anim. cap. 3. p. 530.

ristick Distinction of a Christian: As Tertullian inveighs against the Marriage of a Believing Woman with an Infidel, because thereby she would be hindred from discharging the Ordinances of the Gospel, amongst which he enumerates Singing of Psalms; for then, says he,

What would her Husband sing to her?

or, What would she sing to her Husband?

And a little after

he describes the happy Condition of that Couple, who were both Christians, in that they did both joyn together in, and exhort one another to, the vigorous Performance of God's Worship,

2 Psalms and Hymns sound between those two, and they mutually excite one another, who shall sing unto God best; it being

their daily Employment, and recurring as often as they ate their Meat. Thus saith

Clemens Alexandrinus, 3 a good Christians Life is a continued Festival, his Sacri-

fices are Prayers and Praises, Reading of

Quid maritus stus illi? vel marito quid illa cantabit? Ad Uxor. lib. 2. p. 431.

3 Sonant inter duos Psalmi & Hymni, & mutuò provocant, quis melius Deo suo canet? Ibidem, p. 433.

3 Ψαλμοὶ ὃ καὶ ὕμνοι παρὰ τὴν ἐσθλαίν. Stromat. lib. 7. p. 523.

Scriptures

Scriptures before Meat, and Singing of
Psalms and Hymns at Meat. Hence in

Ἰσοκράτης
Παρά ποταμὸν Ἰάλλειν
ἀλλήλοισι προσπιπόμεν—
τὴν δὲ δὴ ἀκούοντες οὐκ
τῇ ἀφ' ὧν τὴν ἀνδραπεί-
αν ὑπολαύσαντες διεβί-
βαντες εἰς τὴν πόλιν
τὴν εἰς τὴν πόλιν τῆς ἡ-
γίας αὐτοῦ τρεφόντες αἰ-
σῶντες ἀπορρογνῶνται.
Stromat. lib. 6. p. 475.

their Feasts and Banquets, ¹ When they drank to one another, they Sung an Hymn, therein blessing God for his un-expressible Gifts towards Mankind, both as to their Bodies and Souls.

I confess indeed that most of these Quotations respect only Private Singing of Psalms, and so they may seem to be somewhat alien from my purpose; on which Account I should not have mentioned them, but have wholly passed them over in silence, had it not been to have satisfied those, who hold it unlawful to Sing any Psalms at all, in what manner soever; for if singing in private was usual and commendable, then no doubt publick Singing was so also.

§ 6. What those Psalms or Hymns were, that the Primitive Christians sung, may be a Question necessary to be resolved, which I take to be two-fold, either such as were taken out of the Holy Scriptures,

Scriptures, and particularly out of the Book of Psalms, or such as were of their own private composing. So writes *Tertullian*, that after the Celebration of the Lords Supper,

Every one Sung an Hymn out of the Bible, or of his own composing. As for the Singing of *David's*

Psalms, the same Father particularly mentions the 133d Psalm, as Sung in his days, ² O how good

and pleasant it is for Brethren to dwell together in Unity: This thou canst not easily suppose with many.

As for the Hymns

that were of Private Men's Composition, it was one of the Accusations of *Paulus Samosatenus*, the Heretical Bishop of *Antioch*, ³ that he abu-

lished those Psalms, which were wont to be Sung to the Honour of the Lord Jesus

¹ Quisque de Scripturis Sanctis, vel de proprio ingenio provocatur in medium Deo canere. *Apolog. c. 39. p. 710.*

² Vide quam bonum & quam jucundum habitare Fratres in unum: Hoc tu psallere non facile nosti, nisi quo tempore cum compluribus coenas. *Advers. Psychycas de Jejunio. p. 650.*

³ Ψαλμοὶ ὧς τὰς ῥαββίαις ἡ Κύρια ἡμῶν Ἰησοῦν Χριστὸν παύσας, ὡς ὧς νεώτερος καὶ νεώτερον ἀνδρῶν συνηθυσμένα εἰς ἑαυτὸν ὧς ἐν μίᾳ

τῇ ἐκκλησίᾳ, τῇ μεγάλῃ τῇ πάσῃ ἐμέρα ψαλμῶδῃν ὑμναῖας ἀδασκευάζον. *Act. Concil. Antioch. apud Euseb. lib. 7. c. 30. p. 281.*

Christ,

10 **The Worship, Ceremonies, &c.**

Christ, as Novel, and composed by Modern Authors, and that he appointed Women on Easter Day, in the middle of the Church to sing Psalms in his Praise. And in the Fragment of an Anonymous Author extant in Eusebius, we find the Heresie of Artemon, who denyed the Divinity of Christ, confuted, not only by the Scriptures, and the Writings of the precedent

Fathers, but also by the Psalms, and Hymns of the Brethren, which were formerly composed by them, wherein they praised Christ by making him a God.

καὶ οἱ ἀδελφοὶ ἀπαρχῆς
καὶ πρῶτον γεγενῆσθαι τὸ
λόγον τοῦ θεοῦ τὸ χεῖρον
ὁμοῦσι θεολογῆσαι. Lib.
5. cap. 18. p. 196.

Such a private composed Hymn was that which Clemens Alexandrinus mentions, as one commonly known among the Christians in his Days, be-

¹ Protreptic. p. 52.

ginning χαῖρε φῶς, or
² Hail Light.

§ 7. As for the manner of the Primitive Singing; it

³ Ἐμμελῶς καὶ συμφῶ-
νως. Origen. de Oratio-
ne, § 6. p. 7.

was ³ in good Tune, and Concert, all the People bearing a part in it; but whether all together, or Antiphonally, cannot well be determined, every

every Country probably following its own Mode, Singing only in General being commanded, not the particular manner or fashion of it.

In a Foreign ¹ Quotation mention is made of Singing, in

² *Origen de Orat. § 6.*
p. 7.

Concent, supponas, or, with Voices altogether.

In other Places the Alternative Method of Singing seems expressly to be used; as *Pliny* writes, That the Christians in his time, met together before day;

³ to Sing an Hymn to Christ by course, or; one against another.

² *Carmen Christo dicere secum invicem. Epist. ad Trajan.*

And so in that foretited Passage of *Tertullian*, ³ What will

¹ *Quid Maritus sum illi? vel marito quid illa cantabit? Ad Uxor lib. 2. p. 431.*

an Unbelieving Husband sing to a believing Wife? Or what

will a believing Wife sing to an unbelieving Husband?

§ 8. As for Singing Men and Singing Women, I find that *Paulus Samosatenus* the Heretical Bishop of *Antioch*, abolished the old usual Hymns, and

³ ap-

12. The Adorship, Ceremonies, &c.

¹ Εἰς αὐτὸν ὃ ἐν μέ-
σῃ τῇ ἐκκλησίᾳ, τῇ
μεγάλῃ τε πάρᾳ ἡμέρᾳ
ψαλμοῦν γυναῖκες
ᾠδοῦντες. Apud
Euseb. lib. 7. cap. 30. p.
281.

¹ appointed certain
Women on Easter Day
in the middle of the
Church, to sing Psalms
in his Praise. But
whether these Sing-
ing Women were

first Instituted by this Heretical Bishop,
or were before his Time, I cannot tell.

As for Church-Musick, for Organs, and
the like, those Primitive Ages were whol-
ly ignorant of them; for it cannot ra-
tionally be conceived, that in those days
of continual Persecution or Violence, they
could neither use or preserve them; all

² Ἑρπιδίως καὶ ἐμ-
μελῶς, καὶ ἐμμέτρως
καὶ συμφώνως. Origen. de
Oratione. § 6. p. 7.

that they lookt af-
ter, was to Sing ² in
Rhythme, Metre, Tune
and Convent, to offer
up unto God the

Praises of their Voices, Lips and Mouths,
which Clemens Alexandrinus thinks, was
Emblematized or shadowed forth by
those Musical Instruments mentioned in

³ Αἰνεῖτε αὐτὸν ἐν
ψαλμῷ, ὃ πᾶν γλῶττα
τῆ ψαλμῶν κρεῖν, καὶ
ἐν κιθάρᾳ αἰνεῖτε αὐτὸν,
κιθάρᾳ νοεῖδω τὸ σῶμα--
αἰνεῖτε αὐτὸν ἐν κυμ-

the 150th Psalm,
where, saith he, ³ We
are commanded to
praise God on the
Psaltery, that is, on
the Tongue, because
the

the Tongue is the Psaltery of the Lord; and to praise him on the Harp, by which we must understand the Mouth; and to praise him on the loud sounding Cymbals, by which the Tongue is to be understood, which sounds or speaks through the knocking or cotion of the Lips.

βαλόντες ἀλαλαγμοῦ, ὡς
βαλόν, τὸ εὐμαλὸν τὴν
γλῶτταν λέγει, ἢ τοῖς
κρουσμοῖς ἐπιχειρήσει.
σ. Pædag lib. 2. c. 4. p.
121.

§ 9. When the Singing of Psalms was ended, then succeeded the Preaching of the Word. So writes

Tertullian, ² *Scriptures are read, Psalms sung, and then Sermons pronounced.* As

² *Scripturæ leguntur, Psalmi cantuntur, ad locutiones proferuntur. De Anima, c. 3. p. 530.*

for the Subject of the Preachers Sermon, it was usually a Commentary or Explication of the Lessons that were just before read. So it was in the Time and Country of *Justin Martyr*, who writes, that

³ *when the Reader had ended, the Bishop made a Sermon by way of Instruction and Exhortation, to the Imitation of those excellent things which had*

³ Παιδομαρτυρίας τῶ ἀναγινώσκοντος ὁ πρεσβυτέρως διὰ λόγου τὴν νεότητιαν, καὶ πρὸς ἐκκλησίαν τῆς ἡμετέρας καλῶν τῶν μυστηρίων ποιεῖται. *Apolog. 2. p. 98.*

been

14 The Worship, Ceremonies, &c.

been read. Whence *Origen* calls their

¹ Τὸν ἐκ τῆ ἀναγνώ-
σματος διηγήσεων. Con-
tra Celsum. lib.3. p. 142.

Sermons ¹ *Explanations of the Lessons.*
And such Explanations are all his Ser-

mons or Homilies, as whosoever reads them will easily see; and he himself inti-

² Homil. de Engastrym.
And Homil. 17. in Jerem.

mates as much in
² several of them.

As for the Length of their Sermons, they usually preach'd an Hour, as *Origen* complains of his abundance of matter, that if he should thoroughly handle

³ Ὡς ἡ μᾶλλον συνά-
ξαι, ἀλλὰ καὶ πλείονων.
Homil. de Engast. p. 29.

every part of it,
³ it would require
not only the one Hour
of their Assembly, but

several. Therefore when the Lessons were long and copious, which sometimes consisted of several Chapters, as the Lesson which was the Subject of *Origen's* 15th Homily on *Jeremiah*, reached from the 15th Chapter and 10th Verse, to the 17th Chapter and 5th Verse. The Preacher pass'd over some of the matter unmentioned, and handled the most important, or the most curious part therein. Thus in the beginning of a Sermon of *Origen's*, we find, that the Chapters that were read, were the 25, 26, 27, and

28 Chapters of the first Book of Samuel,
 which he complains
 were too large and
 copious to be all han-
 dled at once, and
 therefore he would on-
 ly discourse of the
 28th Chapter, touch-
 ing the Witch of Endor, and those things re-
 lated there concerning her.

Τὰ ἀναγινώσκοντα
 πλείονα ὅτι ἂν ἐκείνη
 περὶ ματα ἐκ ὀλίγα ἔ-
 χη—τὰ περὶ τῆς ἐγγραφῆς.
 Hom. de Engast.
 p. 28, 29.

§10. As for the manner of their Sermons,
 we may observe this Method in those of
 Origen, that he first began with a short
 Exordium, and then explained Verse after
 Verse, or Sentence after Sentence, shew-
 ing the Natural and Literal Signification
 of the Words, and then the Spiritualized
 or Mystical meaning of them, and con-
 cluded with a suitable Application of all,
 either by way of
 Exhortation to Piety
 and Vertue, or by way
 of Dehortation from
 Vice and Impiety. Al-
 ways accomodating
 their Discourses to
 the Capacities of

Προσέποντες μὲν
 ὅτι κἄν τις τὸ θεὸν εὐσε-
 βῶν—ἀπολέαντες δ'
 ἀπὸ τοῦ κατὰ φρονεῖν τοῦ
 θεοῦ, καὶ πάντων τῶν ὁδοῦ
 τὸν ὁρῶν λόγον περὶ τῶν
 τοιαύτων. Origen. contra
 Gell. l. 3. p. 142.

B

their

16. The Allegory, Ceremonies, &c.

Τότε πολυώμεν ἐν τοῖς ὡρῇ τὸ κοινὸν διαλόγῳ φέρειν εἰς μέσον, ὅτι ἐν παλαιῇ ἀναγνώσει ἀκροάτων, διακρινόμεν τὰ βιβλία τὰς συνθετάς, καὶ θεωρίας λόγων τερπικῶς ὀνομαζομένων γὰρ. Idem, ibidem. p. 143.

had need of Milk, as the Apostle styles it, then they concealed from them those deep and recondite Points.

§ 11. As for the Preacher himself, it was usually the Bishop of the Parish. So

Ὁ ὡς ἐστὶν διὰ λόγους τῶν νεοφύτων, καὶ ὡς ἐκείνων τὰς ὡς καλῶν τῶν μυστικῶν ἀρετῶν. Apolog. 2. p. 98.

which were read. Or else he desired a Presbyter, or some other fit Person to preach in his room; without his Consent it had been Schism and Violence in any Person whatsoever to have usurped his Chair, but with his Permission any Clergy-man or Lay-man might Preach in his Pulpit. Now that Clergy-men Preach'd, no one will

their Hearers. If their Auditors were prudent and understanding, then they scrupled not to treat of the profound Mysteries of the Gospel; but if they had attained no great measure of knowledge, and

saith Justin Martyr, The Bishop Preaches by way of Instruction and Exhortation, to the Imitation of those excellent things

will question, though it will be doubted, whether Lay-men did: But that they did so, appears from a memorable History concerning Origen, who going from Alexandria into Palestina, by the Desire of the Bishops of that Country, publickly Preach'd in the Church, and expounded the Holy Scriptures, although he was not yet in Holy Orders. At which Action when Demetrius Bishop of Alexandria was offended, Alexander Bishop of Jerusalem, and Theodotus of Cesarea writ to him in defence of it, as

follows; Whereas you write in your Letter, that it was never before seen or done, That Lay-men should preach in the Presence of Bishops; therein you wander from the Truth; for wheresoever any are found, that are fit to profit

Περὶ τῆς ἐκείνου γράμματος, ὅτι τὸ πρῶτον ἡμεῖς ἠκούσαμεν, ὅτι καὶ νυνὶ γένηται, τὸ παρόντων ἐπισκόπων λαϊκῶν δμωλῶν, ἐκ δὲ οὗ ὅπως ἀποφανῶν, ἐκ ἀληθείας λέγον, ὅτι γὰρ εὐελκονταί οὐδὲν δεινὸν περὶ τὸ ἀφελῶν τὰς ἀδελφὰς, καὶ παρακαλεῖται τῇ λαοῦ προσμύλῳ ὑπὸ τοῦ ἀγίου ἐπισκόπων, ὅσπερ ἐν λαοῦ ἐλπίς εὐελπίς ὑπὸ Νέων, καὶ ἐν Ἰονίῳ

Παυλῖν ὑπὸ Κέλων, καὶ ἐν Συναδῶν Θεόδωρον ὑπὸ Ἀπικῶν τῶν μακαρίων ἀδελφῶν, εἰς τὰς ἐν ἀλλοῖς τόποις τὸ πρῶτον γίνεσθαι, ἡμᾶς δὲ μὴ εἰδέναι.
Apud Euseb. lib.6. cap.19. p.222.

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the Brethren, the Holy Bishops of their own accord ask them to Preach unto the People. So Evelpis was desired by Neon Bishop of Laranda, and Paulinus by Celsus of Iconium, and Theodorus by Atticus of Synnada, our most blessed Brethren; and it is credible, that this is likewise done in other places, though we know it not. But yet though Laymen Preach'd, it was not every one that did so, but only those, that were ἐπιεικῶς πρὸς τὸ ὠφελεῖν τὰς ἀδελφεάς, fit to profit the Brethren; and though they were never so fit, yet they did not irregularly or disorderly run about a Preaching, or discharge that Sacred Office, till they were desired by the Bishop of a Parish to do it, καὶ προσκελεύεται πρὸ λαῶν προσομιλεῖν ἀπὸ τῆς ἀρχῆς ἐπισκόπων, but stayed for the Permission and Approbation of such an one; for without that, their Sermons and Discourses would have been but so many Acts of Schism and Faction.

CHAP. II.

§ 1. *After Preaching all the Congregation rose up to joyn in Publick Prayers.* § 2. *They prayed towards the East. Their Reasons for that Custom.* § 3. *They lifted up their Hands and Eyes towards Heaven.* § 4. *Whether the Minister that Officiated wore a Surplice, and therein of Ministers Habits.* § 5. *Whether they Sung their Prayers, and whether they used Responsals.* § 6. *Of prescribed Liturgies. The Lord's Prayer not always, but commonly used by them.* § 7. *To the Lord's Prayer they added other Prayers of their own Choice or Invention, proved so to have been.* § 8. *Whether their Prayers were divided into several Collects.*

§ 1. **A**S soon as the Sermon was ended, then all the Congregation rose up to present their Common and Publick Prayers unto Almighty God, as *Justin Martyr* writes, that when the Preacher had finished his Discourse,

They all rose up, and

¹ Ἐπειτα ἀνίσταμεθα
κοινῇ πάντες, καὶ εὐχὰς
πέμπομεν. *Apolog. 2. p. 98*

B 3

offered

offered their Prayers unto God. Standing being the usual Posture of Praying (at least the constant one on Sundays, on which day they esteemed it a Sin to kneel) whence the Preacher frequently concluded his Sermon with an Exhortation to his Auditours, to stand up and pray to God, as we find it more than once in the Conclusion of Origen's Sermons, as,

¹ Δὲ ἀναστὰς τὴν
 ὁδὸν τοῦ θεοῦ συνδέσας αἰνι-
 σμούς, ἵνα ἐν Χριστῷ Ἰη-
 σοῦ μακάριώσωμεν, ὃ ἡ
 δοξα εἰς τοὺς αἰῶνας ᾤ-
 αἰμήσῃ, Ἀμήν. Hom.
 19. in Jerem. Vol. 1. p.
 198.

² Quapropter confur-
 gentes deprecemur Do-
 minum, ut digni effici-
 mur--- Christo Jesu, cui
 est Gloria & Imperium
 in Sæcula Sæculorum.
 Amen. Homil. 2. in Can-
 tic.

³ Surgentes per Chri-
 stum Sacrificia Patri Of-
 feramus, ipse enim pro-
 pitiationis est pro peccatis
 nostris, cui est Gloria &
 Imperium in Sæcula Sæ-
 culorum. In Isaiam. Ho-
 mil. 1.

for ever and ever, Amen.

¹ Wherefore standing
 up, let us beg help
 from God, that we
 may be blessed in Je-
 sus Christ, to whom be
 Glory for ever and
 ever, Amen. And,
² wherefore rising up,
 let us pray to God,
 that we may be made
 worthy of Jesus Christ,
 to whom be Glory and
 Dominion for ever
 and ever, Amen. And
 again, ³ Standing up
 let us offer Sacrifices
 to the Father through
 Christ, who is the
 Propitiation for our
 Sins, to whom be
 Glory and Dominion

§ 2. Accordingly the whole Congregation stood up, and turned their Faces towards the East, it being their Custom and Manner to pray towards that Quarter, as *Tertullian* writes, ¹ *We pray towards the East.* ² *Nos ad Orientis Regionem precari. Apolog. c. 16. p. 688.* Now the Reasons that I meet with for this Usage, may be reduced to these Three or Four.

1. Out of Respect and Reverence to their Lord and Master Jesus Christ they prayed towards the East, because the East is a Title given to Christ in the Old Testament; for that Place in *Zach. 6. 12. Behold the Man whose Name is the Branch,* they Translated according to the Septuagint, ² *Behold the*

Man whose Name is the East, which misapprehension of the Word *Branch*, arose from the different

² Καὶ ἄλλη ὃ ἡερὸν φησὶν ἰδεῖν ἀνατολὴν ὄνομα αὐτοῦ. *Justin. Martyr. Dialog. cum Tryphon. p. 334.*

Significations or Applications of the Greek Word, by which the Septuagint expressed it. In the Original Hebrew the Word is עֹשֶׂה, which signifies an arising or sprouting out, as doth a Branch from a Root. The Word by which they rendered

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dred it in Greek, is ἀνατολή, which in a large Sense comprehends all sorts of arising and springing out, but strictly and generally is applyed to the arising and first appearing of the Sun, and by a Metonymy is appropriated to the East, because the Sun arises in that Quarter. The Fathers therefore not knowing the Original, and finding Christ to be called in their Ordinary Version ἀνατολή, presently concluded, that according to the usual signification of the Word, he was there termed by the Prophet *The East*, whom they conceived to be so called;

ὅτι ὡς ἄστὴρ ἔμελλεν ἀνατέλλειν. Idem, Ibidem. p.334.

Περὶ ἧστερ ὁ γὰρ αὐτὸς ὁ πῆς ἀληθείας καὶ σοφίας λόγος καὶ φωτίζοντες καὶ ἡλίου δυνάμεων ὅτι καὶ τὰ βασιλεία πῆς καρδίας καὶ τοῦ νῦν εἰσδύνων, ὁ δὲν καὶ ὁ λόγος ἔστιν ὡς ἡλίου ἀνατελεῖ τὸ ὄνομα αὐτοῦ καὶ πάλιν ἀνατολή ὄνομα αὐτοῦ. Id. Ibid. p.350.

¹ because he was to arise like a Star: And, ² as the Sun that arises in the East penetrates through the World with its warm and illuminating Rays; So Christ the Sun of Righteousness would arise with more Warmth and Light, and pierce farther than the material Sun,

even into the Depths of Mens Hearts and Minds. Hence the East is called by Ter-

tullian

Iullian, ' A Type of Christ, and for this Reason we may very well suppose, that they prayed towards the East, as well as built their Churches toward it, which that they did, we shall shew in its proper place.

' Orientem Christi figuram. *Advers. Valentin.* p. 284.

II. Another Reason might be with respect to the Similitude of the Rising of the Sun, with our Spiritual arising out of the Darknes of Sin and Corruption, which I find thus expressed by *Clemens Alexandrinus*, ' Let

Prayers be made towards the East, because the East is the Representation of our Spiritual Nativity: As from thence Light first arose, shining out of Darknes; so according to that Rising of the Sun, the day of true Knowledge arose on those, who lay buried in Ignorance; whence the ancient

' Ἐπὶ ἡμετέρας οἰκῶν ἡ ἀνατολὴ χαλεπὸν τὸ φῶς αὐξήσας ἐκ σκοτίας λάμψαν τὸ πρῶτον, ἀλλὰ καὶ τοῖς ἐκ ἀγνοίας καλινθιμένοις ἀνέτειλε γνώσις ἀληθεύς ἡμετέρα καὶ λῶγον τῇ ἡλίου πρὸς τὴν ἐσθρινὴν ἀνατολὴν αἱ εὐχαὶ, ὅθεν καὶ τὰ παλαιότατα τῆς ἱερῶν πρὸς δύσιν ἔβλεπον, ἵνα αἱ ἀπαντηρήσωνται τῇ ἀγαλμάτων ἱσαμίνοι, πρὸς ἀνατολὴν τρέψανται διδάσκωνται. *Synmat. lib. 7. p. 520.*

Temples looked towards the West, that so they who stood against the Images therein, might

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might be forced to look towards the East.

III. *Origen* advises to pray towards the Eastern Climate, to denote our Diligence in the Service of God, in being more forward to arise and set about it, than the Sun is to run his daily course, for which he produces an Apocryphal Text,

Πρεὶς ὃ κλίματ' ἐν τῇ σοφίᾳ Σολομῶν-
τ' ὅπως γνῶσθ' ἢ ὅπ' δ' ἡ φάειν ἢ ἡλίου
ἐπ' ἐνχαίσεις σε, καὶ
πρὸ ἀνατολῆς φάος ἀν-
τιγλάνειν σοι. De Ora-
tione, § 20. p. 127.

Wisdom 16.28. That it might be known, that we must prevent the Sun to give thee thanks, and at the day-spring pray unto thee.

IV. Another Reason for their praying towards the East, was their Opinion of the Excellency of this Quarter above others, which Argument *Origen* thus delivers, as well as I can Translate it.

Τεσσάρων ὃ ὄντων κλίματων, τότε πρὸς ἀρκτον, καὶ μεσημβρίαν, καὶ τότε πρὸς δύσιν καὶ ἀνατολὴν, πῶς καὶ ἀν' αὐτῶν ὁμολογήσαι τὰ πρὸς ἀνατολὴν ἐνεργῶς ἐμφαίνειν τὸ δεῖν σκεῖν τοὺς συμβολικῶς,

²Whereas there are four Climates, the North and South, the West and East, who will not acknowledge that we ought to pray looking towards the East, Symbolically representing

presenting thereby, our Souls beholding the arising of the true Light? If a Man, which way soever the Doors of his House are placed, would rather make his Prayers towards the Windows, saying, That the sight of the Sky hath something more peculiar in it, to stir up his Affection, than his looking against a Wall. Or if it so happen, that the Windows of his House do not look towards the East, that happened from the Arbitrary Structure of the Builder, but not from Nature, which prefers the East before the other Quarters, and Nature is

to be preferred before that Building. Or if any one will pray in the open Field, will he not pray rather towards the East, than towards the West? And if in these things the East

ὡς τῆς ψυχῆς ἐπορεύσεως
πρὸς τὴν ἀληθινὴν φωτὶς ἀ-
νατολῇ, ποιεῖσθαι τὰς ἐυ-
χαρίδας ἐν τῇ ἐκκλησίᾳ
ἢ ἐν οὐρανῷ τῷ οἴκῳ τοῦ
κοῦν βέλτερον μᾶλλον καὶ
τὸ ἀνεωγὸς τῆς οὐχίας
προσφέρειν τὰς ἐνδοξεί-
ας, λέγων τὸ οὐκ ἔστιν ἔχον
τὸν οὐρανὸν ἢ μᾶλλον
προσηλωμένων ἐν οὐρα-
νῷ τῆς οὐχίας καὶ τῆς οὐχίας
βλάβει, εἰ γὰρ οὐκ ἐστὶν
διανεωγὸς τῷ οἴκῳ τῷ
πρὸς ἀνατολῆς, λει-
πὸν πρὸς αὐτὸν, ὅτι δι-
σσεῖ ἢ οἰκεδομημάτων
ἀνθρώπων καὶ τὰς τὰς
κλίμας, ἢ τὰς διανοι-
ζομένων, οὐσιν ἢ τῆς ἀ-
νατολῆς ἢ λοιπῶν προ-
κειμένων κλιμάτων, τὸ
οὐσιν τῷ δόξῃ προσηλω-
θῶν, ἀλλὰ ἢ ἐν ποσὶ
εὐχαρίσαι βελύμεθα, πρὸ
μᾶλλον καὶ τῶν, ἢ οὐκ
δύσιν προσεύχεται, εἰ
ἢ ἐκὸν προσηλωθῶν τὰς
ἀνατολῆς καὶ τὴν οὐρανόν,
διὰ τὸ τὸ πᾶν ταχὺ
ποιῶν. De Oratione,
§ 21. p. 133, 134.

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is preferred before the West, why is it not so also in every other thing besides?

For these four Reasons now, but principally I suppose for the first, they usually prayed towards the East, inasmuch that for their Worshipping towards this Quarter, and for their Religious Observation of the Lords Day, or Sunday, so called because Dedicated to the Sun, they

¹ Inde suspicio, quod innotuerit nos ad Orientis Regionem precari. *Tertul. Apol. 16. p. 688.*

¹ were accused by the Heathens of Reverencing and adoring the Sun.

§ 3. The Congregation being thus turned towards the East, they put themselves into a Posture of Prayer, stretching out their Hands, and lifting up their Eyes towards Heaven, as *Clemens Alexandrinus* writes, ² We

² Προσηύχοντες τὴν κεφαλὴν καὶ τὰς χεῖρας εἰς ἄνωρον ἀέθρουν. *Strom. lib. 7. p. 519.*

² lift up our Head, and stretch out our Hands towards Heaven. And so *Tertullian*, ³ We

³ Illuc suspicientes Christiani manibus expansis. *Apolo. c. 30. p. 703.*

³ We pray looking up to Heaven, with expanded Hands, by this devout posture imitating

tating the lifting up
of their Hearts to
God in the Heavens.
Wherefore, as now
to quicken the Peo-
ples Devotion, the Minister before
Prayer excites them thereunto, by say-
ing, *Let us pray.* So in the African
Churches, in Cyprian's Days, the Minister
Prefac'd in his
Prayer, by saying to
the People, *Lift up
your Hearts. To which
the People to testifie
their Consent, answer-
ed, We lift them up
unto the Lord.*

Oroci non finire
πραττοντες, ιδουσα τον
Eccl. Origen. de Orat. §
20. p. 128.

Sacerdos ante Ora-
tionem Prefatione pra-
missa, parat Fratrum
mentes dicendo, Sursum
corda, & respondet
plebs, Habemus ad Do-
minum. Cyprian. de Orat.
Dominic. § 22. p. 316.

§ 4. After this the Minister began to
Pray. But before we handle his Prayer,
it may not be unnecessary to consider in
what Habit he Officiated, whether in a
Surplice, or no. His usual Garb was a
Pallium, which is the same with what we
call a ³ Cloak. This
as being the most
simple and plain
Garment was com-
monly worn by the
Christians, the usual

³ Pallio nihil expedi-
tius--- quippe tota mo-
litió ejus operire est solu-
tim, id est, uno circum-
jectu--- ita omnia homi-
nis simul contegit. Ter-
tul. de Pallio, p. 490.

Garb

Garb throughout the whole Roman Empire was the *Toga*, which was more gay and splendid than the *Pallium*; wherefore those who came over from Paganism to Christianity, for the Indication of their Humility and Contempt of the World, quitted the *Toga* as too pompous and mundane, and assumed the *Pallium* or Cloak, as more grave and modest; from which change of Apparel, and renouncing of a sumptuous Habit, to embrace a poor and mean one, the Heathens derided and exposed the Christians, even to a Proverb, a *Toga ad Pallium*, which sarcastical Language engaged *Tertullian* to write a little Tract in Defense of the Cloak, which is still extant in his Writings, under the Title of *De Pallio*.

But *Salmasius* and *Dr. Cave* think this severe Habit was not worn by all Christians, but only by those of them that led a more austere and mortified Life, such as the Clergy, and some self-denying Personages amongst the Laity, and that therefore it is called by *Tertullian* in the forementioned Tract, *Sacerdotis Habitus*, or *Priests Apparel*, as it is in all ancient Manuscripts, and in the first Edition of
Beatus

Beatus Rhenanus, and not *Sacer Habitus*,
The Holy Apparel, as it is in the later E-
 ditions. But whether it were so or no,
 I shall not here debate. This is sufficient
 for my purpose, that the Clergy usually
 wore a Cloak. But now, that in times
 of Publick Prayer, they should put a
 Surplice, or any other kind of Linnen
 Garment over their Cloaks, neither *Ter-*
tullian, nor any other speak the least Syl-
 lable of it. Instead of putting ano-
 ther Vestment on their Gown or Cloak,
Tertullian mentions some in his days, who
 at Prayers would throw off their Gown
 or Cloak, which he condemns as a Su-
 perstitious Affectation, and an Heathenish
 Custom. So, saith

he, the Heathens pray
 to their Gods, which
 if it ought to have
 been done, would have
 been enjoined by the
 Apostles, who have
 given Directions con-
 cerning the manner of
 Prayer; unless some
 think, that when Paul
 had put off his Cloak at Prayer, he forgot it,
 and left it behind him at Carpus's.

Quorundam positis
 penulis Orationem facere.
 sic enim adeunt ad
 idola nationes. quod utiq;
 si fieri oportet, Apo-
 stoli qui de habitu Ora-
 di docent, comprehen-
 dissent, nisi si qui putant
 Paulum penulam suam
 in Oratione penes Car-
 pum reliquisse. *De Ora-*
ratione, p. 659.

§ 3. But quitting the Habit of him that Officiated, let us return to his Prayer,

which he pronounced with a modest and bashful Voice, that being most proper for those, who came to acknowledge the multitude and heinousness of their Sins, and to beg God's Pardon and Grace, which is the End and Design of Prayer. Musical Singing is best agreeable to the

Modestis precibus orare. Cyprian. de Orat. Dominic. § 2. p. 309.

praising and adoring of God; but our Petitions to God ought to be sent up with most fervent Prayers, with Tears, and Cries, and Groans.

Enixis precibus, lacrymis, ingemiscamus, preces, gemitus, lacryme. Cyprian. Epist. 8. p. 23.

Doubtless the Minister so prayed, as did most affect the People, whose Mouth he was to God; for they did not vocally joyn with him in the Prayers, but only testified their Assent to what the Minister prayed, by saying *Amen*, or *So be it*. Thus in the Prayer at the Celebration of the Lords Supper, the President of the Assembly only prayed, and the People concurred with the *Amen*. So writes

Justin

Justin Martyr, ¹ The Bishop makes a long Prayer over the Elements, and when he ends, all the people present give their Approbation, by saying Amen. And, ² When the Elements are blessed by the Ministers Prayer, and the People have approved it, by saying, Amen, Then they are distributed. And ³ the Bishop according to his Ability prays over the Elements, and the People give their

¹ Παρ' αὐτὸν ὅτι πολὺ ποιῆται, ἔ. συντελεσ-
τος τὰς εὐχὰς καὶ τὴν
εὐχαριστίαν πᾶς ὁ παρὼν
λαὸς ἐπυσσημει λέγων
Ἀμὲν. Apolog. 2. p. 97.

² Εὐχαριστήσαντο ὃ
τὸ πρῶτον ὃ καὶ ἐπὶ
σημασίᾳ ὃ πᾶσι τῷ
λαῷ. Ibid. p. 97.

³ Εὐχὰς ὁμοίως καὶ
εὐχαριστίας ὅση δύναμις
αὐτοῦ ἀναπέμψει καὶ ὁ
λαὸς ἐπυσσημει λέγων
τὸ Ἀμὲν. Ibid. p. 98.

⁴ Εὐχαριστίας ὃ ἐπι-
κέσαντα, καὶ συνεπι-
δεγξάμενος τὸ Ἀμὲν.
Apud Euseb. lib. 7. c. 9.
p. 255.

Acclamations, saying Amen. So that scrupulous Person mentioned by Dionysius Alexandrinus in his Epistle to Xystus, is said, ⁴ to have frequently heard the Eucharistical Prayer, and with the rest of the Congregation to have answered, Amen. Henricus Valesius in his Notes on this Place, as likewise Dr. Hammond in his Annotations on 1 Cor.

14. think that St. Paul had reference to

C this

this Custom of the Peoples saying *Amen*, at the Conclusion of the Eucharistical Prayer in 1 Cor. 14. 16. *Else when thou shalt bless with the Spirit, how shall he that Occupieth the room of the unlearned, say Amen, at thy giving of Thanks, seeing he understandeth not what thou sayest?* In which place St. Paul condemns as absurd and senseless, the Practice of some Men, who would consecrate the Sacrament in Hebrew or Syriack before Greeks, who understanding not those Tongues, could not bear their share in the Eucharistical Prayer, which consisted not in Antiphonal or Responsory Replies to the Minister, but only in saying *Amen*, or, *So be it*, to what he had prayed.

It is true indeed, that these Citations are spoken in particular of the Prayer before the Lords Supper, but yet they may be also applyed to their Prayer after Sermon, since we have no reason to imagin, that in the one they should use Responsals, and in the other none. But that in all their Prayers the Priest only prayed, seems to be apparent, from that it was one part of his Office, to pray for

the People, ² The Priests, says Cyprian, pray for the safety of the Lords People, And, ² the Priests who have Sacrificed to Idols cannot assume to themselves the Priesthood, or make any Prayer in Gods sight for the Brethren. ² Therefore those ought to be chosen into the Priesthood, whom God will hear. It was the

Priest that solely pronounced the Publick Prayers without the Voices of the People: And indeed it was impossible for the People to respond, since they had no fixed publick Form of Prayer, except the Lords Prayer, which Lords Prayer they frequently, though not always, repeated: And then as to their other Prayers, every Bishop or Minister of a Parish was left to his own Liberty and Ability therein.

§ 6. As for the use of the Lords Prayer, it must first be observed; that the constant repeating of it with other Prayers,

¹ In precibus quas faciunt pro Plebis Dominice incolumitate. Epist. 68. § 2. p. 201.

² Qui idolis sacrificando sacrilega Sacrificia fecerunt, Sacerdotium Dei sibi vindicare non possunt, nec ullam in conspectu ejus precem pro Fratribus facere. Ep. 64. § 2. p. 190.

² Oportet eos ad Sacerdotium deligi, quos à Deo constat audiri. Epist. 68. § 3. p. 201.

34 The Adorship, Ceremonies, &c.

was not esteemed necessary, but frequently it was omitted. Thus in the Heavenly Prayer of Polycarpus at the Stake, the Lord's Prayer is neither at beginning nor ending. The Conclusion of it is,

Σὲ αἰνῶ, σέ εὐλογοῶ,
σὲ δοξάζω, διὰ τὴν αἰ-
νῶν ἀρχαίαν Ἰησοῦ Χρισ-
τὸ ἀγαπητὸν σὸ παῖδα,
ὃ ἐστὶ σωτὴρ αὐτῶν, ἐν
πνεύματι ἀγίῳ δόξα, καὶ
τιμὴ, καὶ εἰς τοὺς μέλλον-
τας αἰῶνας, Ἀμήν. *Apud*
Enseb. lib. 4. c. 15. p. 133.

Lord I will praise
thee, I will bless thee,
I will magnifie thee,
through the Eternal
High Priest Christ
Jesus thy beloved Son,
by whom to thee, with
him, and the Holy
Ghost, be Glory now,

and for ever more, Amen. So Clemens Alexandrinus concludes his last Book of Pedagogy, with a Prayer, which neither ends nor begins with the Lords Prayer; and Origen prescribing a Method of Prayer, speaks not a Word of the Lord's

Prayer, but advises both to begin and end with Doxology, or a giving Praise to God. In this Respect they regarded the Lords Prayer, as given by Christ for a Pattern of all other Prayers, according to which they were to be made; whence Cyprian calls this Prayer,

the

¹ the Law or Rule of praying; ² so that to pray otherwise than that Prayer directed was Ignorance and Impiety.

Wherefore, says Cyprian,

³ Let every one pray to God, not only for himself, but for all the Brethren, as the Lord hath taught us to pray for all. And so writes Clements

Alexandrinus, ⁴ that a good Man never remembers the Affronts that are offered him, but always forgets them; wherefore he justly prays, saying, Forgive us as

we forgive others; that is, he prays according to the Sense of the fifth Petition; for it is the Sense, not the very Words of that Petition, that he here recites.

But tho the Repetition of the Lord's Prayer was not necessary, yet it was usual; whence saith Origen,

⁵ Christ gave us a Prayer, with which he

¹ Orandi legem. De Unit. Ecclesia, § 11. p. 299.

² Ut aliter orare quam docuit, non ignorantia sola sit, sed & culpa. De Orat. Dominic. § 1. p. 309.

³ Unusquisque oret Deum non pro se tantum, sed pro omnibus fratribus, sicut Dominus orare nos docuit. Epist. 8. § 6. p. 24.

⁴ Οὐδέποτε τῶν εἰς αὐτὸν ἀμαρτημάτων μέμνηται, ἀλλὰ ἀφίενται διὸ καὶ δικαίως εὐχεται ἀφες ἡμῶν, λέγων, καὶ ὡς ἡμεῖς ἀφίενται. Strom. lib. 7. p. 537.

⁵ Quā patrem — nos iussit orare. In Isaiam, Homil. 1.

commanded us to pray unto the Father. And

¹ *Novam orationis formam determinavit. De Oratione, p. 657.*

Form of Prayer.

² *Legitima Oratio. De fuga in Persecut. p. 436.*

¹ *Quandi ipse formam dedit, ipse quid precaremur monuit & instruxit: Qui fecit vivere, docuit & orare— ut dum prece & oratione quam filius docuit, apud patrem loquimur, facilius audiamur— Quia enim potest esse magis spiritualis Oratio, quam quæ verè à Christo nobis data est, à quo nobis & Spiritus Sanctus missus est? Quæ verè magis apud Patrem precatio, quam quæ à filio, qui est veritas, de ejus ore prolata est? Ut aliter orare quam docuit, non ignorantia sola sit sed & culpa— Oremus itaque fratres dilectissimi sicut Magister Deus docuit. Amica & Familiaris Oratio*

Tertullian writes,

¹ *That our Lord Jesus Christ gave to his Disciples a new*

Whence he calls the the Lords Prayer,

² *The Lawful Prayer. And Cyprian yet more fully writes,*

³ *Christ hath given us a Form of Prayer, he hath admonished and instructed what we should pray for: He that made us live, hath taught us to pray, that whilst we offer unto the Father the Prayer which the Son taught, we may be the more easily heard.*

For what Prayer can be more Spiritual, than that which was given us by Christ, who gave us also the Holy Spirit? And what Prayer can be more

more prevalent with God, than that of his Son, who is the Truth proceeding out of his Mouth? so that to pray otherwise than he hath taught, is both Ignorance and Impiety. Let us pray therefore, dearly beloved Brethren, as God our Master hath taught us: It is a friendly and familiar Prayer to ask God with his own, and to present the Prayer of Christ to his Ears; the Father will acknowledg his

Sons Words. When we pray, let him that dwells in the Heavns, be in the Voice; and since we have him an Advocate with the Father for our sins, when we beg pardon for our Sins, let us use the Words of our Advocate; and since he says, that whatsoever we shall ask of the Father in his Name, he will give it us; how much more efficaciously shall we prevail for what we beg in Christ's Name, if we ask it in his Prayer? To this Prayer it is that Tertullian gives

est Deum de suo rogare ad aures ejus ascendere Christi orationem, agnoscat pater filii sui verba: cum precem facimus, qui habitat intus in pectore, ipse sit & in voce: & cum ipsum habemus apud patrem advocatum pro peccatis nostris quando peccatores pro delictis nostris petimus, advocati nostri verba premamus. Nam cum dicat, quia quodcumque petierimus a Patre in nomine ejus, dabit nobis: quanto efficacius impetramus quod petimus in Christi nomine. A petimus ipsius oratione? De Orat. Demitric: § 1, c. 2. p. 309.

Compendiis paucorum verborum, quot attinguntur edicta Prophetarum, Evangeliorum, Apostolorum, Sermones Domini, Parabola, exempla, praecepta, quot simul expunguntur Officia Dei, honor in patre; fides, testimonium in nomine, oblatio obsequii in voluntate, commemoratio spei in Regno, petitio vite in pane, exomologesis debitorum, in deprecatione, sollicitudo tentationum, in postulatione tutelae. Quid mirum! Deus solus docere potuit, ut se vellet orari. *De Orat.* p. 659.

this Encomium, *In the Compendium of a few Words, how many Declarations of Prophets, Evangelists, and Apostles; how many Speeches, Parables, Examples and Precepts are contained! How many Duties towards God! Honour to God in the Preface, Faith in the first Petition, Hope in the Second, Resignation in the Third, Petition for Life in the Fourth, Confession of Sins in the Fifth,*

Watchfulness against Temptations in the Sixth. What Wonder! God alone could teach, how he would be prayed to.

§ 7. But though they frequently used the Lords Prayer, yet they did not only use that, but other Prayers also; for immediately to the foregoing Encomium of the Lord's Prayer, *Tertullian* adjoins, *That*

† That we may add
 thereunto, and offer up
 Prayers unto God ac-
 cording to the Variety
 of our Circumstances
 and Conditions. From
 which Passage of the said Father, we may
 guess their usual Method of Prayer was
 first to begin with the Lord's Prayer, as
 the Ground and Foundation of all others,
 and then according to thir Circumstances
 and Conditions to offer up their own
 Prayers and Requests. Now that this
 Conjecture may appear to have some
 Foundation, it will be necessary to tran-
 slate at large this place of *Tertullian*, and
 to shew the Introduction or Occasion of
 it, which was this: After this Father
 had, as before, Commented on, summ'd
 up, and magnify'd the Lord's Prayer, he
 concludes that ne-
 vertheless ² We may
 add thereunto; for
 since the Lord the Ob-
 server of all Humane
 Necessaries, has in an-
 other place, after he
 had delivered this
 Prayer, said, Ask and
 ye shall receive: And

2. Posse nos super ad-
 jicere — & sunt quæ pe-
 tantur pro circumstantia
 cujusq; *De Oratione*, p.
 659.

2. Posse nos super ad-
 jicere. Quoniam tamen
 Dominus prospector hu-
 manarum necessitatum
 seorsim post traditam o-
 randi Disciplinam, Petite,
 inquit, & accipietis, &
 sunt quæ petantur, pro
 circumstantia cujusque,
 præmissa legitima & or-
 dinaria Oratione quasi
 fundamento, accidentium

every

jus est desiderium, jus est
superstruendi extrinsecus
petitiones, cum memo-
ria tamen præceptorum :
Ne quantum à præceptis
tantum ab auribus Dei
longè simus. Memoria
Præceptorum viam ora-
tionibus sternit ad Cœ-
lum quorum præcipuum
est. *Ibid.* p. 659.

every one has particu-
lar Circumstances to
beg for : therefore
having premised the
lawful and ordinary
Prayer, there is place
for accidental Re-
quests, and a Li-
berty of offering up
other Petitions, so as

they do agree with the Precepts : As far as
we are from the Precepts, so far are we from
God's Ears : the remembrance of the Pre-
cepts makes way for our Prayers to Heaven,
of which it is the chief.

Now these other Prayers, which made
up a great part of Divine Service, were
not stinted and imposed Forms, but the
Words and Expressions of them were left
to the Prudence, Choice and Judgment
of every particular Bishop or Minister.

I do not here say, that a Bishop or
Minister used no Arbitrary Form of
Prayer ; all that I say is, that there was
none imposed : Neither do I say, that
having no imposed Form, they unpreme-
ditately, immethodically or confusedly
vented their Petitions and Requests ; for
without doubt they observed a Method in
their Prayers ; but this is what I say.

That

That the Words or Expressions of their Prayers were not imposed or prescribed, but every one that officiated delivered himself in such Terms as best pleased him, and varied his Petitions according to the present Circumstances and Emergencies: Or if it be more intelligible, that the Primitive Christians had no stinited Liturgies, or Imposed Forms of Prayer.

Now this being a Negative in Matter of Fact, the bare Assertion of it is a sufficient Proof, except its Affirmative can be evinced. Suppose it was disputed, whether ever St. Paul writ an Epistle to the Church of *Rome*, the bare Negation thereof would be Proof enough that he did not, except it could be clearly evidenced on the contrary that he did: So unless it can be proved that the Ancients had fixed Liturgies and Prayer-Books, we may very rationally conclude in the Negative, that they had none at all.

Now as to these prescribed Forms there is not the least mention of them in any of the Primitive Writings, nor the least Word or Syllable tending thereunto that I can find, which is a most unaccountable Silence, if ever such there were, but rather some expressions
inti.

intimating the contrary; as that famous controverted place of *Justin Martyr*, who describing the manner of the Prayer before the Celebration of the Lord's Supper, says, that the Bishop sent up *Prayers and Praises* to God with his most ability, *Sanctus*, that is, that he prayed with the best of his Abilities, Invention, Expression, Judgment and the like. I am not ignorant that there is another Sense given of *Sanctus*, or, According to his Ability. But I must needs say, that I generally, if not always found this Phrase to include personal Abilities. Thus as to the Explanation of Scripture, *Origen* writes that he would expound *2 Cor. in Matth. Tom. 17. p. 487.* according to his Ability, and that he would Comment on that Parable of the Blind Man, that was healed near *Jericho*, mentioned in *Luke 18.* And so on the Parable concerning the Husband-man, *Ibid. Tom. 17. p. 463.* and on the Marriage of the

the Kings Son, ¹ *x^o*
² *Idid. Tom. 17. p. 474.*
 and that he would
 search out the Sense of the Gospel of
 St. John, ² *x^o d^ova-*
³ *Com. in Joh. Tom.*
 Now what doth
⁴ *1. p. 5. Vol. 2.*
 Origen intend, by his
 searching out the
 Sense, and expounding the meaning of
 the Scriptures to the utmost of his Power
 and Ability? Is it a bare reading and
 transcribing of other Mens Works, or
 an Employment of his own Abilities and
 Studies to find out the Sense and Meaning
 of them? Certainly every one will think
 the latter to be most probable.

So as to the Argumentative Defense
 of the Truth, Origen promises that he
 would answer the Calumnies of Celsus,
¹ *according to his*
² *Cont. Celsus, lib. 1. p. 2.*
 Power, ³ *x^o d^ova-*
⁴ *Idid. lib. 1. p. 36.*
 and that
 he would defend and confirm his Argu-
 ments against Celsus

¹ *according to his*
² *Idid. lib. 6. p. 165.*
 Power, ³ *x^o d^ova-*
 and demonstrate the reasonableness of
 the Christian Reli-
 gion, ⁴ *according to*
 his Power, ⁵ *x^o d^ova-*

and

² *Ibid. lib. 9. p. 332.*

and dispute against
Celsus, ² according to
his Power, *ἡ δυνάμει*.

Now whether Origen's defending the Truth, and disputing against Celsus according to his utmost Ability and Power, consisted in a reading, or in a bare transcribing out of a Book, the written Arguments of other Men, or in an Employment of his own Abilities, Inventions and Expressions, is no difficult matter to determin.

I have not found one place, wherein this Phrase of *ἡ δυνάμει* doth not comprehend personal Abilities; and several scores more might I cite, where it is so to be understood, which I shall omit, and mention only one more, spoken by Origen with respect to this Duty of Prayer, where it must of necessity imply personal Abilities, and that is in his

Book ¹ *De Oratione*,

³ § 22. p. 134.

where he prescribes
the Method and

Parts of Prayer, the first whereof was *Doxology*, wherein, says he, he that prays must bless God according to his Power, *κατὰ δυνάμειν*, where *κατὰ δυνάμειν* must signifie the Performers Abilities of Judgment and Expression, because it is not spoken of
pre-

prescribed Words, but of a prescribed Method of Prayer; as if any one should desire me to inform him, how or in what Method he must pray; I tell him, as *Origen* doth in this place, that first he must begin with an Invocation of God by his Titles and Attributes; then he must proceed to praise God for his Mercies and Benefits, confessing withall his Ingratitude and Unfruitfulness; then beg pardon for past Sins, strength against future, and conclude all with praising God through Christ; and that he must do all this according to the utmost of his Ability. What could any one imagin, that I should intend by this Advice of following this Method to the utmost of his Power, by the exerting of his own Abilities, Understanding, Memory, Invention, Expression, and the like, since I direct him not to any prescribed Words, but only to the observation of those General Heads and Parts of Prayer.

So that the Ministers Praying *ὡς δύναται*, or according to the utmost of his Ability, imports the exerting his Gifts and Parts in suitable Matter and apt Expressions; and that the Primitive Prayers were so, appears yet farther from a Passage in *Origen*, who thus explains that Verse in

Mat.

Mat. 6. But when ye pray, use not vain Repetitions as the

Heathens do, But when we pray, let us not *Battologise*, that is, use not vain Repetitions, but *Theologise*: But we *Battologise*, when we do not strictly observe our Selves, or the Words of Prayer, which we express,

when we utter those things which are filthy either to do, speak, or think, which are vile, worthily reprobable, and alienated from the Purity of the Lord.

Surely this Caution had been needless of strictly observing the Words that they uttered, and this Fear had been groundless of expressing themselves undecently or sinfully, if they had had a Prayer-Book to recur to; but that they had no such Prayer-Book appears yet more evidently from *Terrullian*, who describing their Publick Prayers,

Illic suspicientes says that *looking up* *Christiani manibus expansis, quia innocuis, capite nudo, quia non erubescimus, denique sine monitore, quia de pectore oramus.* *Apolog. c. 30. p. 703.* *to Heaven, they spread abroad their Hands*

because

because innocent; uncovered their Heads, be-
cause not ashamed; and without a Monitor;
because they prayed from the Heart. Now
what is to be understood by praying from
the Heart, will best appear from enqui-
ring into what is opposed to it, viz. The
Praying by a Monitor. Now the praying
by a Monitor, as is acknowledged by all,
was praying by a Book. But thus *Tertul-
lian* affirms the Primitive Christians pray-
ed not; We do not pray, saith he, with
a Monitor, reading our Prayers out of a
Book. No; but on the contrary, we pray
de Pectore, from the Heart, our own Heart
and Soul dictating to us, what is most
proper and suitable to be asked, having
no need of any other Monitor besides.

Hence their Prayers were suited to
their Emergencies and present Circum-
stances, as *Tertullian* writes, that having
premised the Lord's Prayer, we may of-
fer up accidental Re-
quests and Petitions, of which occasional
Requests we find some Instances, as in the
sixteenth Epistle of *Cyprian*, where that
Father assures *Moses* and *Maximus* two
D Roman

Premissa legitima &
ordinaria oratione, acci-
dentium justis desideri-
is. De Orat. p. 659.

Roman Confessors,
 That he remembred
 them in his Publick
 Prayers with his Con-
 gregation, And in
 another Epistle where he congratulates
 Pope Lucius upon his Return from Ba-
 nishment, he assures
 him, That he did
 not cease in his pub-
 lick Prayers to bless
 God for so great a
 Mercy, and to pray
 him that was perfect,
 to keep and perfect in
 him the glorious Crown
 of his Confession. And
 so when the Church
 of Carthage sent a Sum of Mony to the
 Bishops of Numidia for the Redemption
 of some Christian Captives, they desired
 those Bishops to
 remember them in
 their publick Prayers.
 So that their Pray-
 ers could not be
 stinted, invariable
 Forms, because they
 could add new Petitions, as their Occasi-
 ons and Circumstances did require.

Firmilian

Firmilian reports of an Exorcist Woman, that being acted by the Devil, she did wondrous Feats, taking upon her to perform Ecclesiastical Administrations, as to Baptize and Celebrate the Eucharist, the Elements whereof she Consecrated;

with an Invocation

not to be despised, that

is, as seems to be

most agreeable unto

the Place, and to the *don d'usage* of *Justin*

Martyr. The Matter, Invention and

Expression of that Prayer, wherewith

she consecrated the Elements, was not

mean or contemptible, but indifferently

well performed. So that it seems evident

that though the Method of their Prayers

might in the main be the same, yet every

one was left to follow his own Fancy

and Expression therein.

But that I may hasten to the Conclusion

of this Section, it is very unlikely

that they were obliged to prescribed

Forms, because they never read a Sylla-

ble of their Prayers out of any Book

whatsoever; which is evident from their

Posture of Prayer, which was two-fold,

Either with their Hands and Eyes lifted

up to Heaven, or with their Eyes shut:

That they prayed with their Eyes and

Hands lifted up to Heaven; has been already shewn in the Third Section of this Chapter, to which I shall only add this farther Observation, that they stretched out their Hands in the Figure of a Cross.

That they also prayed with their Eyes shut, is evident from Origen, who having explained what is meant by that Injunction of our Saviour in *Matth. 6. 3.* And when thou prayest, thou shalt not be as the Hypocrites are; for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men; verily, I say unto you, they have their Rewards; thus explains the following Verse, But thou, when thou prayest, enter thou into thy Closet, and when thou hast shut to thy Door, pray to thy Father which is in secret, and thy Father which seeth in secret,

shall reward thee openly. But he that is no Hypocrite, enters into the Closet of his Heart, to the Riches that are treasured up there, and shutting him-

himself in amongst those Treasures of Wisdom and Knowledge, and not fixing his Eyes on external Objects, as looking after any thing without, and closing every Gate of the Senses, lest he should be drawn aside

ὁρᾷ τὴν αἰσθητικὴν ἀποκρίσιν, ἵνα μὴ ἑλκυστῇ ὑπὸ τῆς αἰσθητικῆς καὶ ἐκείνης ἢ φαντασίας τοῦ αὐτοῦ ἐπισκευήσῃ, ἀποσπᾷται τῇ πρὸς τὸν κυριόταν μὴ ἐλθόντι, μὴ δὲ ἐλθόντι ταπεινῶς περὶ, ἀλλ' ἐν αὐτῷ καὶ ἐν αὐτῷ συμπαροῦς ἐν τῷ τῷ μεγάλῳ.
De Orat. § 9. p. 62, 63.

by them, and their Species or Fancies should creep into his Mind, he prays the Father, who never flies from, or leaves such an one, but together with the Son dwells in him. So the same Father writes, that a true Christian prays in every place, closing the Eyes of his Senses, but erecting those of his Mind. Now let them

Μόλις τὸ ἀποκρίσιν
σπᾷ ὁρᾷ μὴ, ἵνα μὴ
ἐκ τῆς τῆς μεγάλης. Con-
tra Cellsum, lib. 7. p. 162.

have prayed in either of these postures, and it is very evident that they could read in neither of them; for it is very improbable that they could turn over the Leaves of a Book, whilst their Hands were extended towards Heaven in the Form of a Cross; or that they could read in a Book, whilst their Eyes were lifted up, or else quite shut and closed.

But If therefore there had been prescribed and imposed Forms, they must of necessity have remembred them, which would have been an intolerable Load to the strongest Memory, especially to have repeated Word after Word the Prayers of their Fast Days, which must have been several Hours long, since some of their Fasts, as will be shewn in another Place, were prolonged from the Morning of one Day, to the beginning of another.

§ 8. There remains now but one Question more with respect to their Publick Prayers, and that is, Whether they were divided into several Collects? To which I have not much certain to Answer; probably on their Assemblies on Fast Days, when they continued together treble the usual time, for the Ease of the Bishop and his Assistants, they made several distinct Prayers, and probably at their Ordinary Meetings, their Prayer after Sermon was but one entire Piece. But all this is but Conjecture, all that I find positive is touching their Prayer, that

that preceded the Consecration of the Eucharistical Elements, which, as *Justin Martyr* writes, 'was one long Prayer, to which the People said Amen.

Ἡ εὐχαριστία ὑπὸ τοῦ
καθημένου τῶν τέκτων ἀπὸ
ἐντὺν ὅτι πολὺ παρῆται
ἐν τοῖς ἱεροῖς | ὁ πρὸς τὸ
χρὶς καὶ τὴν εὐχαριστίαν
πρὸς τὸν πατέρα λαός· ἀπο-
φαινεῖ λέγων· Ἀμήν.

apolog. 2. p. 97.

Having in the former chapter
considered of their Jewish
I proceed in the next place to consider the
D 4 CHAP

CHAP. III.

- § 1. *Of Baptism: The Persons Baptizing.*
 § 2. *The Persons Baptized: First, Infants.* § 3. *Next, Adult Persons. The Qualifications that were required in them.*
 § 4. *The manner of Baptism: The Person to be Baptized abjured the Devil, the World, and the Flesh, and gave his Assent to the Fundamental Articles of the Christian Faith.* § 5. *A Digression concerning the Ancient Creed. The Creed commonly call'd the Apostles, not known within the first Three Hundred Years after Christ. In those days they had other brief Summaries of Faith, agreeing in Sense, but not in Words.* § 6. *All the ancient Creeds transcribed in their Original Language.*
 § 7. *The Creed, commonly call'd the Apostles, compared with the Ancient Creeds.*
 § 8. *How the Creed was composed.*

§ 1. **H**AVING in the former Chapter discoursed of their Publick Prayers, I proceed in the next place to consider the Two Sacraments, viz. Baptism, and the Lord's Supper. And first of all, to treat

of that of Baptism, together with its Appendix and Confirmation; for the more methodical and distinct handling whereof, I shall enquire into these three Things, viz. The Persons Baptizing, the Persons Baptized, and the manner of Baptism.

First, As to the Persons Baptizing, usually they were the Bishops or Pastors of their Respective Parishes, as *Justin Martyr* describes Baptism as performed by the *negroes*, or *President*; and *Tertullian* by the *Antistes*, or *Superintendens*, and by the *High Priest*, who is the *Bishop*; but with his *Permission* and *Consent*, it was allowed to *Presbyters* and *Deacons*; and in case of *Necessity*, even to *Lay-men* to Baptize; but never under any necessity whatsoever was it permitted to a *Woman* so to do.

¹ *Apolo. 1. p. 97.*

² *De Cerem. Milit. p. 336.*

³ *Summus Sacerdos qui est Episcopus. De Baptism. p. 602.*

⁴ *Dehinc Presbyteri & Diaconi, non tamen sine Episcopi auctoritate—Lajcis etiam jus est sufficere in necessitatibus. Ibidem, p. 602, 603.*

⁵ *Mulier non tingendi jus sibi pariet. Ibid. p. 603.*

§ 2. As for the Persons that were Baptized, they were two sorts, either Infants,

56 The Worship, Ceremonies, &c.

Infants, or Adult Persons. That Infants were baptized, will be evident from this single Consideration. Baptism was always precedent to the Lord's Supper; and none were admitted to receive the Eucharist, till they were baptized. This is so obvious to every Man, that it needs no Proof: If any one doubts it, he may find it clearly asserted in the Second Apology of *Justin Martyr*, p. 97. Children received the Eucharist in the Primitive Church, which is also a thing so well known, as that for the Proof of it I shall

¹ Diaconus reluctanti
licet, de Sacramento Ca-
licis infudit. *De Lapsis*,
§ 20. p. 184.

only urge one Pas-
sage of ¹ *Cyprian's*,
where he tells a long
Story of a Sucking
Girl, who so violent-

ly refused to taste the Sacramental Wine,
that the Deacon was obliged forcibly to open
her Lips, and to pour down the Consecrated
Wine. Therefore it naturally follows,
that Children were baptized; for if
they received that Ordinance, which al-
ways succeeded Baptism, then of necessity
they must have received Baptism its self.
But I needed not to have mentioned this
Consideration, since Infant-Baptism is as
clearly asserted in Words at length in
the Primitive Writings, as a thing can
possibly

possibly be. Thus Origen writes, that

Children are baptized for the Remission of their Sins, for the purging away of their natural Filth, and original Impurity which is inherent in them, according to Job 15. 14. *What is Man that he should be clean? And he which is born of a Woman, that he should be righteous? And that of the Prophet Isaiah, chap. 4. v. 4.*

When the Lord shall have washed away the Filth of the Daughter of Sion, and shall have purged the Blood of Jerusalem from the midst thereof. No one is clean from the Filth, no, though he lived but one day upon the Earth. Wherefore because through the Sacrament of Baptism the uncleannesses of our Birth are purged away, therefore Children are baptized. And the same Father Commenting on that place of our Saviour, Matth. 18. 10. See that ye despise not one of these little ones, alledges this as one Reason, why we should not do so, because

Parvuli baptizantur in Remissionem peccatorum; Quorum peccatorum? Vel quo tempore peccaverunt? Aut quomodo potest ulla lavacri in parvulis ratio subsistere, nisi juxta illum sensum de quo paulo ante diximus, nullus mundus a sorde, nec si unius diei quidem fuerit vita ejus super terram? Et quia per Baptismi Sacramentum nativatis sordes deponuntur, propterea baptizantur & parvuli. In Lucam Homil. 14.

cause of the Angels that guard him, on which reason he makes this Query,

Ἦν ἄρα ἀγγέλων
τοὺς τοὺς αὐτοὺς ἰσχυροὺς
οἱ ἀγγέλων αὐτοὺς ἀγ-
νοῦντες αὐτοὺς πορεύ-
σασθαι τὴν οὐρανὴν
καὶ αὐτοὺς διακονεῖν αὐ-
τῷ καὶ ἄλλοις ἁγίοις.
Comment in Mat. Tom.
13. p. 331. Vol. 1.

At what time the
Angels begin their
Guardianship over
those little ones, whe-
ther at the time of
their Birth or their
Baptism? So that
little ones were
Baptized; by which

little ones he means Infants and Chil-
dren, as is most evident from those o-
ther Titles, which he gives them in the
same Tome, as *παιδία*, little Children, *νή-
πια*, Infants; and in one place he sup-

poses them to be
under three or four
years old,

Ἡμεῖς τοὺς καὶ τε-
τράτωνα ἐσθί. Ibid. p.
321.

To these Testimonies of Origen I might
also add those of *Irenæus*, *Lib. 2. cap. 39. p.*
137. and of *Cyprian*, *De Lapsis*, § 7. *p. 279.*
But I shall chuse to wave them, because
I would willingly translate at length the
Determination of an *African Synod*,
held *Anno 254.* whereat were present
Threescore and Six Bishops; the occasion
of which Determination was this: A
certain Bishop called *Fidus*, had some
Scruples,

scruples, not concerning the Baptism of infants, but concerning the time of their Baptism, whether they might be baptized before the Second or Third day after their Birth, or before the eighth day, as it was observed with respect to Circumcision under the Mosaic Economy; the Reasons or Grounds for which his Scruples he proposed to this Synod, who having seriously examined them, unanimously decreed, That Childrens Baptism was not to be deferred so long, but that the Grace of God, or Baptism should be given to all, and most especially unto Infants, which Synodical Decree, because so pertinent to my purpose, I have at large transcribed as follows :

Quantum vero ad causam Infantium pertinet, quos dixisti intra secundum vel tertium diem quo nati sint constitutos baptizari non oportere; & considerandam esse legem Circumcisionis antiquæ, ut intra octavum diem eum

As for the matter of Infants, whom, you said, were not to be Baptized within the Second or Third Day after their Nativity, or according to the Law of Circumcision within the eighth Day thereof; it hath appeared to us in our Council quite

qui natus est baptizandum & sanctificandum non putares; longe aliud in consilio nostro omnibus visum est; in hoc enim quod tu putabas esse faciendum, nemo consensit, sed universi potius iudicavimus, nulli hominum nato misericordiam Dei & gratiam denegandam; nam cum Dominus in Evangelio suo dicat, Filius hominis non venit animas hominum perdere, sed salvare; quantum in nobis est, si fieri potest, nulla anima perdenda est. Quid enim ei deest, qui semel in utero, Dei manibus formatus est? Nobis enim atque oculis nostris, secundum dierum

contrary; no one maintained your Opinion, but we all judged That the Mercy and Grace of God was to be denied to no Man; for since the Lord said in the Gospel, The Son of Man came not to destroy, but to save the Souls of Men; therefore as much as lies in our Power, no Soul is to be lost; for what is there defective in him, who has been once formed in the Womb by the Hands of God? To us indeed it seems, that Children encrease, as they advance in years; but yet whatever things are made by God, are perfected by the Work and Majesty of God their Maker. Besides, the Holy Scriptures declare

secularium cursum, *clare, that both In-*
 accipere, qui nati *fant and Adult Per-*
 sunt incrementum *sons have the same*
 videntur: Cæterum *Equality in the Di-*
 quæcunque a Deo *vine Workmanship:*
 sunt, Dei factoris *When Elisha prayed*
 maiestate & opere *over the Dead Child*
 perfecta sunt. Esse *of the Sunamitish*
 deniq; apud omnes, *Widow, he lay upon*
 five infantes, five *the Child, and put his*
 maiores natu, unam *Head upon his Head,*
 divini muneris æ- *and his Face upon*
 qualitatem, decla- *his Face, and his Bo-*
 rat nobis divina *dy upon his Body, and*
 Scripturæ fides, cum *his Feet upon his Feet.*
 Helisæus super Infan- *This may be thought*
 tem Sunamitis Viduæ *improbable, how the*
 Filium qui mortuus *small Members of an*
 iacebat, ita se Deum *Infant should equal*
 deprecans superstra- *the big ones of a*
 vit, ut capiti caput, *grown Man; but*
 & faciei facies appli- *herein is expressed*
 caretur, & superfusi *the Divine and Spi-*
 Helisæi membra sin- *ritual Equality, that*
 gulis parvuli mem- *all Men are equal,*
 bris & pedes pedi- *and alike, when they*
 bus jungerentur. *are made by God;*
 Quæ res si, secun- *that though the en-*
 dum nativitatis no- *crease of our Bodies*
 stræ & Corporis *may cause an ine-*
 quality

qualitatem cogitetur, *in quality with respect*
 adulto & profectione *to Aden, yet ne*
 fans non posset aequari, *with respect to God;*
 nec coherere & suffi- *qualese that that*
 cere possent parva *Grace, which is*
 membra majoribus, *given to baptized*
 Sed illis aequalitas di- *Persons; be more*
 vina & spiritualis ex- *or less according to*
 primitur, quod pares *the Age of the Re-*
 atque aequales sint om- *ceivers; but the*
 nes homines, quando *Holy Ghost is giv-*
 a Deo semel facti sint, *en equally to all,*
 & possit etas nostra in *not according to*
 incrementis corporum *measure, but ac-*
 secundum seculum, *cording to God's*
 non secundum Deum *Mercy and Indul-*
 habere dispendium, nisi *gence; for as God*
 si & gratia ipsa, qua *is no respect of*
 baptizatis datur, pro *Persons, so neither*
 etate accipientium *of years; he equal-*
 vel minor, vel major *ty offers to all the*
 tribuitur; cum spiri- *contributing of his*
 tus sanctus non de *Heavenly Grace.*
 mensura, sed de pieta- *and sicut in illis*
 te utq; indulgentia paterna aequalis omni- *etate;*
 bus præbeatur. Nam Deus ut personam
 non accipit, sic ne etatem, cum se omnibus
 ad celestis gratie consecutionem aquali-
 tate librata præbeat patrem.

Nam & quod vestigium infantis, in primis partus sui diebus constituti, mundum non esse dixisti, quod unusquisque nostrum adhuc horreat exoculari, nec hoc putamus ad coelestem gratiam dandam impedimento esse oportere; scriptum est enim, omnia munda sunt mundis; nec aliquis nostrum id debet horrere, quod Deus dignatus est facere. Nam etsi adhuc infans a partu novus est, non ita est tamen, ut quisquam illum in gratia danda atque in pace facienda horrere debeat osculari, quando in osculo

*And whereas you say, that an Infant for the first Days after his Birth is unclean, so that every one is afraid to kiss him, this can be no Impediment to his Obtainment of Heavenly Grace; for it is written, to the Pure all things are pure; and none of us should dread that which God hath made; for although an Infant be newly born, yet he is not so, as that we should dread to kiss him; since in the kissing of an Infant, we ought to think upon the fresh Works of God, which in a manner we * kiss in an Infant newly formed*

* This they speak with reference to their Custom of Saluting one another at the Conclusion of their publick Assemblies.

infantis unusquisq;
 nostrum pro sua re-
 ligione ipsas adhuc
 recentes Dei manus
 debeat cogitare, quas
 in homine modo
 formato & recens
 nato quodammodo
 exosculamur, quan-
 do id quod Deus fe-
 cit, amplectimur.
 Nam quod in Judai-
 ca Circumcisione
 carnali octavus dies
 observabatur, Sacra-
 mentum est in um-
 bra atque in imagi-
 ne ante præmissum,
 sed veniente Christo
 veritate completum.
 Nam quia octavus
 dies, id est, post Sab-
 batum primus dies
 futurus erat, quo Do-
 minus resurgeret, &
 nos vivificaret &
 Circumcisionem no-
 bis spiritualementem da-
 ret, hic dies octavus,
 id est, post Sabba-

and born, when we
 embrace that which
 God hath made.
 And whereas the car-
 nal Jewish Circum-
 cision was performed
 on the eighth Day,
 that was a Type and
 Shadow of some fu-
 ture good thing,
 which, Christ the
 Truth being now
 come, is done away;
 because the Eighth
 Day, or the First
 Day after the Sab-
 bath, was to be the
 Day on which our
 Lord should rise and
 quicken us, and give
 us the Spiritual Cir-
 cumcision; therefore
 was the Carnal Cir-
 cumcision on the eighth
 Day, which Type is
 now abolished, Christ
 the Truth being come,
 and having given us
 the Spiritual Circum-
 cision. Wherefore it

tum primus, & Dominicus præcessit in imagine, quæ imago cessavit superveniente postmodum veritate, & data nobis spirituali circumcissione. Propter quod neminem putamus a gratia consequenda impediendum esse ea lege quæ jam statuta est; nec spirituales circumcissionem impediri carnali circumcissione debere, sed omnem omnino hominem admittendum esse ad gratiam Christi, quando & Petrus in Actibus Apostolorum loquatur, & dicat, Dominus mihi dixit, neminem communem dicendum & immundum.

Cæterum si homines impedire aliquid ad consecutionem gratiæ posset; magis adultos & proventus & majores natu possent impe-

is our Judgment, that no one ought to be debarred from God's Grace by that Law, or that the Spiritual Circumcision should be hindered by the carnal one; but all men ought to be admitted to the Grace of Christ, as Peter saith in the Acts of the Apostles, that the Lord said unto him; that he should call no Man common or unclean.

But if any thing can hinder Men from Baptism, it will be heinous Sins, that will debar the Adult and Mature therefrom; and if those

dire peccata gravi-
ora. Porro autem
si etiam gravissimis
delictoribus & in
Deum multum an-
te peccantibus, cum
postea crediderint,
remissa peccatorum
datur, & a baptismo
atque a gratia nemo
prohibetur; quanto
magis prohiberi
non debet Infans, qui
recens natus nihil
peccavit, nisi quod
secundum Adam
carnaliter natus
contagium mortis
antique prima na-
tivitate contraxit?
Qui ad remissam
peccatorum accipi-
endam hoc ipso fa-
cilius accedit, quod
illi remittuntur non
propria, sed aliena
peccata & ideo, frater
charissime, hæc fuit in Concilio
nostra sententia, a

*who have sinned ex-
tremely against God,
yet if afterwards they
believe, are baptized,
and no Man is prohi-
bited from this Grace,
how much more ought
not an Infant to be
prohibited, who being
but just born, is guilty
of no Sin, but of Ori-
ginal, which he con-
tracted from Adam?
Who ought the more
readily to be received
to the remission of
Sins, because not his
own, but others sins
are remitted to him.
Wherefore, dearly be-
loved, it is our Opi-
nion, that from Bap-
tism, and the Grace
of God, who is mer-
ciful, kind and be-
nign to all, none ought
to be prohibited by us,
which as it is to be
observed and followed
with respect to all,*

baptismo atque a gratia Dei, qui omnibus misericors & benignus, & pius est, neminem per nos debere prohiberi. Quod cum circa universos observandum sit atque retinendum, tum magis circa infantes ipsos & recens natos observandum putamus, qui hoc ipso de ope nostra, ac de divina misericordia plus merentur, quod in primo statim nativitatis suæ ortu plorantes ac flentes nihil aliud faciunt quam deprecantur. *Apud Cyprian. Epist. 59. § 2, 3, 4. p. 164, 165.*

So that here is as Formal, Synodical Decree for the Baptism of Infants as possibly can be expected; which being the Judgment of a Synod, is more authentick and cogent than that of a private Father, it being supposable, that a private Father might write his own particular Judgment and Opinion, but the Determinations of a Synod or Council, denote

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the common Practice and Usage of the Whole Church.

§ 3. It is evident then, that Infants were baptised in the Primitive Ages; and as for the Baptism of the Adult, that being own'd by all; it will be needless to prove it. These were Persons grown in Years, able to judge and chuse for themselves, who relinquished Paganism, and came over to the Christian Faith. What Qualifications were required in them previous or antecedent to Baptism I need not here relate, since I have already handled this Point in the Sixth Chapter of the former Treatise, to which I refer the Reader. In short, such as these were first instructed in the Christian Faith, continued some time in the Rank

of the *Catechumens*, till they had given good Proofs of their Resolutions to lead a pious, religious Life, and had protested their Assent and Consent to all the Christian Verities, and then

Ἰστοῦντες ἐν πειθῶν καὶ
πιστεύοντες ἀληθῆ πάντα
τὰ ὑφ' ἡμῶν διδασκόμενα
καὶ λέγοντες ἴνα καὶ ἡ
ἐμὴ ζωὴ δύναται ὑπο-
τασσέσθαι—ἵνα πιστεύοντες
ὑφ' ἡμῶν ἐν δα-
ΐδωρ. &c. Just. Mart.
Apol. 2. p. 93.

they were solemnly baptiz'd. Which brings me to the third thing propos'd, viz. The manner

manner of Baptism, which for the main was, as follows.

§ 4. The Person to be baptized was first asked several Questions by the Bishop, or by him that Officiated, unto which he was to give his Answer, concerning which Baptismal Questions and Answers *Dionysius Alexandrinus* speaks in his Letter to *Xystus* Bishop of Rome, wherein he writes of a certain scrupulous Person in his Church, who was exceedingly troubled, when he was present at Baptism, and heard the Questions and Answers of those that were Baptized. Which Questions *Firmilian* styles the lawful and usual Interrogatories of Baptism. Now these Questions and

apud Euseb. lib. 7. c. 9. p. 154.

Uscata & Legitima verba interrogationis. apud Cyrilian. Ep. 75. § 10. p. 238.

Answers were two-fold: First, Of Abjuration of the Devil and all his Works; And, Secondly, Of a Firm Assent to the Articles of the Christian Faith. First, Of Abjuration. The Minister proposed this Question to the Party baptized, or to this Effect, Do you renounce the Devil, the

World, and the Flesh? To which he answered, Yes. So writes Tertullian,

Contestamur nos renunciare Diabolo & Pompæ & Angelis ejus. *De Corona Militis*, p. 336.

Renunciavimus Diabolo & Pompæ & Angelis ejus ore nostro contestamur. *De Spectac.* p. 383.

Renunciavimus Diabolo & Angelis ejus. *De Idololat.* p. 618.

Pactus es renunciare Diabolo, & Pompæ & Angelis ejus. *Lib. de Anima*, c. 17. p. 554.

Vocati sumus ad militiam Dei vivi, jam tunc cum in Sacramenti verba spondimus. *Ad Mart.* p. 367.

Seculo renunciavimus, cum baptizati sumus. *Ep. 7.* § 5. p. 20.

Mundi pompis & deliciis jam tunc renunciavimus. *De Hab. Virg.* § 6. p. 267.

When we are baptized, we renounce the World, the Devil, and his Angels. And

with our Mouth we have vowed to renounce the World, the Devil and his Angels. And

We have renounced the Devil and his Angels. And

Thou hast covenanted to renounce the World, the Devil, and his Angels. And,

We were called to the Warfare of the Living God, when we promised in the Words of Baptism. To the

same effect also says Cyprian, When we were baptized, we renounced the World.

And We have renounced the World, its Pomps and Delights.

sights. And ¹ The
 Servant of God has
 renounced the Devil
 and the World. And,
² We have renounced
 the World, and by the
 Faith of Spiritual
 Grace have cast off
 its Riches and Poms.
 And, ³ We have re-
 nounced the Devil,
 and the World. And
 so likewise saith
 Clement Alexandri-
 nus, that in Baptism
 we renounced the
 Devil.

¹ Rei servus—Diabo-
 lo jam renunciarat & Sæ-
 culo. De Lapsis, § 6. p.
 279.

² Sæculo renunciavi-
 mus & Divitias ejus &
 Pompas fide gratie spi-
 ritualis abjecimus. De O-
 rat. Dom. § 14. p. 213.

³ Diabolo & Mundo
 renunciavimus. De Bonæ
 Patientia, § 7. p. 964.

⁴ Ἀποταγόμενοι τῷ
 μῶν καὶ τῷ κόσμῳ ἀρχαῖς.
 Theod. Epist. p. 573.

The Second Question was, Whether the
 Party to be Baptized did believe all the
 Articles of the Christian Faith, to which
 he answered, Yes, as Justin Martyr writes,
 that those who were
 to be baptized, were to
 give their Assent to
 the things that were
 taught and held by
 them. So Cyprian
 writes, that at Baptism they asked the
 Baptised Person's Assent to this Creed,

⁵ Οὐκ ἄν τι πειθῶν
 καὶ περὶ αὐτῶν ἀληθῶς πε-
 τετα ἔσθ' ἡμῶν διδασ-
 κόμην καὶ λεγόμενα εἶναι.
 &c. Apolog. 2. p. 93.

⁶ Whether

² Symbols baptizare, nolle Deum Patrem, Filium Christum, Spiritum Sanctum, credis remissionem peccatorum, & vitam eternam per Sanctam Ecclesiam? *Epist.* 76. § 6. p. 248.

² Credis in vitam eternam, & remissionem peccatorum per sanctam Ecclesiam? *Epist.* 79. § 2. p. 251.

¹ Whether he believed in God the Father, Son, and Holy Ghost, remission of Sins, and eternal Life through the Church? And that at Baptism they asked, ² Dost thou believe the Life everlasting, and remission of Sins through the Holy Church? These

Articles of Faith to which the Baptized Persons gave their Assent, are called by

³ Symboli legem. *Epist.* 76. § 6. p. 248.

³ Regula veritatis. *De Trinitate inter Opera Tertuliani.* p. 493.

Cyprian ³ The Law of the Symbol. And by Novatian, ⁴ The Rule of Faith.

² § 14. And here since we have mentioned the Symbol, it will be no unuseful Digression to enquire a little into the Ancient Creeds; for as for that Creed, which is commonly called the Apostles, all Learned Persons are now agreed, that it was never composed by them, neither do I find it within my prescribed Time: But though they had not that, yet they had other Creeds very like there-

unto

unto, which contained the fundamental Articles of the Christian Faith, unto which all Christians gave their Assent and Consent, and that publicly at Baptism; whence, as before it is called by Cyprian, *The Law of the Symbol*; and by Novatian, *The Rule of Truth*.

This Creed was handed down from Father to Son, as a brief Summary of the necessary Scripture Truths, not in *ipsissimis verbis*, or in the same set Words, but only the Sense or Substance thereof, which is evident, from that we never find the Creed twice repeated in the same Words, no, not by one and the same Father; which that it may the more manifestly appear, as also that we may see the Congruity and Affinity of the Ancient Creeds with our Present Creed, commonly call'd the Apostles, I shall Transcribe in their Original Language all the whole Creeds, and Pieces of Creeds, that I find within my limited Bounds, which, together with the Authors wherein they are to be found, are as follows.

§. 6. Κοινὴν δὲ ἐν ἑταρ ὑμῶν χειρὶ
ἡμεῶν Χριστὸν λαλῶντις τῷ ἐκ γένους
Δαβὶδ

Δαβίδ, τῷ ἐκ Μαρίας ὃς ἀληθῶς ἐγεν-
νήθη, ἔφαθον τε καὶ ἔπεν, ἀληθῶς ἐδόχθη
ἐπὶ Πατρὶς Πιλατῷ, ἀληθῶς ἐσαυροφίθη,
καὶ ἀπέδωκεν, βλεπόντων τῶν ἐπεσφάνων,
ἐπιγείων, καὶ ὑποχθονίων, ἐς καὶ ἀληθῶς
ἠγέρθη ἀπὸ νεκρῶν, ἐγείραντο αὐτὸν τῶ
πατρὸς αὐτοῦ καὶ τὸ ὁμοίωμα ὡς καὶ ἡμᾶς
τὰς πιστεύοντας αὐτῷ, ὅπως ἐγερῇ ὁ πα-
τὴρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ. Ignat. Epist.
ad Trallef. p. 52.

Ἡ μὲν γὰρ ἐκκλησία καίπερ καθ' ὅλης
τῆς ὑπαρχούσης ἕως σφώτων τῆς γῆς διασπαρ-
μένη, ὡς καὶ ἡ τῶν ἀποστόλων καὶ τῶν ἐκεί-
νων μαθητῶν ὡς λαβόντα πλὴν εἰς ἓνα
Θεὸν πάρεα πάντοτε ποιεῖ τὰ πεποι-
ηκότα τὰ βραχύνει καὶ πλὴν γὰρ καὶ τὰς θα-
λάσας, καὶ πάντα τὰ ἐν αὐτοῖς, πίνει, καὶ εἰς
ἓνα Χριστὸν Ἰησοῦν τὸ ὅλον τῶ Θεοῦ τὸ σαρ-
κωδέντα ὑπὸ τῆς ἡμετέρας σωτηρίας, καὶ
εἰς πνεῦμα ἅγιον τὸ ὅλον τῶν θεοφρο-
νητικῶν καὶ τῶν οικονομίας καὶ τὰς ἐλπί-
σεις, καὶ πλὴν ἐκ παρθένης γέννησιν, καὶ τὸ
πάθος, καὶ πλὴν ἐγερσιν ἐκ νεκρῶν, καὶ πλὴν
ἐνσαρκίαν εἰς τὰς βραχύνει ἀνάληψιν τῆς ἡ-
ρατιμίας Χριστοῦ Ἰησοῦ τῷ Κυρίῳ ἡμῶν
καὶ πλὴν ἐκ τῶν βραχύνει ἐν τῇ δόξῃ τῶ
πατρὸς παρθεσίαν αὐτοῦ, ὅτι τὸ ἀνακα-
ταλιν

καταλάσασθαι τὰ πάντα, καὶ ἀναστῆσαι
 πᾶσαν σάρκα πάσης ἀνδραπότητος,
 ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ,
 καὶ σωτῆρι, καὶ βασιλεῖ καὶ τῷ ἐνδοκίμῳ
 τῷ πατρὸς τῷ ἀρεστῷ πᾶν γένος καὶ φύλης
 ἐπικρανίων καὶ ὀπηγείων καὶ χαλιδόδο-
 νίων, καὶ πᾶσα γλῶσσα ἐξομολογήσῃται
 αὐτῷ, καὶ κρίσιν δικάσῃ ἐν τοῖς πᾶσι ποι-
 ῆται, τὰ μὲν πνευματικὰ τὴν πονηρίας,
 καὶ ἀγγέλους τὰς ὡδὲς βεβηκότας, καὶ ἐν
 ἀποστασία γερονότους, καὶ τὰς ἀσεβεῖς, καὶ
 ἀδίκους, καὶ ἀνόμους, καὶ βλασφημίας τῆς
 ἀνδραπότων εἰς τὸ αἰῶνον πῦρ πέμψῃ,
 τοῖς δὲ δικαίοις καὶ δόλοις, καὶ ταῖς εὐτο-
 λὰς αὐτῶν τέλει κούσι, καὶ ἐν τῇ ἀγάπῃ
 αὐτῶν διαμεμνημένοι τοῖς ἀπὸ ἀρχῆς, τοῖς
 δὲ ἐκ μετάνοίας, ζωὴν χαρισάμενοι,
 ἀφ' αὐτοῦ δωρήσονται καὶ δοῦναι αἰῶνον
 ποιήσιν. Irenæus, lib. 1. c. 2. p. 35, 36.

Credo in unum Deum fabricatorem
 Cœli ac Terræ, & omnium quæ in eis
 sunt, per Christum Jesum Dei Filium,
 qui propter eminentissimam erga Fi-
 gmentum suum dilectionem, eam quæ esset
 ex Virgine, generationem sustinuit, ipse
 per se hominem adunans Deo, & passus
 sub Pontio Pilato, & resurgens, & in
 claritate

claritate receptus, in gloria venturus
 Salvator eorum qui salvantur, & Judex
 eorum qui judicantur, & mittens in ig-
 nem æternum transfiguratores veritatis,
 & contemptores patris sui & adventus
 ejus. *Irenæus, lib. 3. cap. 4. p. 172.*

Regula est autem Fidei, ut jam hinc
 quid credamus, profiteatur, illa scilicet,
 qua creditur unum omnino Deum esse,
 nec alium præter mundi creatorem, qui
 universa de nihilo produxerit per verbum
 suum, primo omnium amissum: id ver-
 bum Filium ejus appellatum in nomine
 Dei, varie visum Patriarchis, in Prophe-
 tis semper auditum, postremo delatum
 ex spiritu patris Dei & virtute in Virgi-
 nem Mariam, carnem factum in utero
 ejus, & ex ea natum, egisse Jesum Chri-
 stum, exinde prædicasse novam legem &
 novam promissionem Regni Cælorum,
 virtutes fecisse, fixum cruci tertia die
 resurrexisse, in cælos ereptum, sedere ad
 dexteram patris, misisse vicariam vim
 spiritus sancti, qui credentes agant, ven-
 turum cum claritate ad sumendos sanctos
 in vitæ eternæ, & promissorum cœlestium
 fructum, & ad Prophanos judicandos ig-
 ni perpetuo, facta utriusque partis re-
 suscitatione cum carnis restitutione. Hæc
 regula

regula a Christo — instituta nullas habet apud nos quæstiones, nisi quas hæreses inferunt, & quæ hæreticos faciunt. *Tertul. de Præscript. advers. Hæret. p. 73.*

Unicum quidem Deum credimus, sub hac tamen dispensatione quam *διανομιὰν* dicimus, ut unici Dei sit & Filius Sermo ipseus, qui ex ipso processerit, per quem omnia facta sunt, & sine quo factum est nihil; hunc missum a patre in Virginem, & ex ea natum hominem & Deum, filium hominis & filium Dei, & cognominatum Jesum Christum, hunc passum, hunc mortuum & sepultum secundum scripturas, & resuscitatum a Patre, & in cælo resumptum, sedere ad dexteram patris, venturum judicare vivos & mortuos, qui exinde miserat secundum promissionem suam a patre spiritum sanctum Paracletum, sanctificatorem fidei eorum qui credunt in patrem, & filium, & spiritum sanctum, Hanc regulam ab initio Evangelii decucurrisse, &c. *Tertul. advers. Praxean. p. 316.*

Regula Fidei una omnino est, sola immobilis & irreformabilis credendi scilicet in unicum Deum omnipotentem, mundi conditorem, & filium ejus Jesum Christum, natum ex Virgine Maria, crucifixum sub Pontio

Pontio Pilato, tertio die resuscitatum a mortuis, receptum in cælis, sedentem nunc ad dexteram patris, venturum judicare vivos & mortuos, per carnis etiam resurrectionem. *Tertullian de Virginib. veland. p.385.*

Πισύσω ότι εις θεός ο Θεός, ο τὰ πάντα κτίσας καὶ κατακτίσας καὶ ποιήσας, ὅτι τὸ μὴ ὄντα εἰς τὸ εἶναι τὰ πάντα, χρηὶ καὶ πισύειν ἐπὶ Κυρίῳ Ἰησοῦ Χριστῷ καὶ πάσῃ τῇ ἐκείνου καὶ ᾧ θεότητι καὶ πλεῖν ἀνθεωπόνητα ἀληθεύειν, δεῖ καὶ εἰς τὸ ἅγιον πνεῦμα πισύειν, καὶ ότι αὐτοῖς ποιοῦντες κολαζόμεθα μὲν ἐφ' οἷς ἀμαρτανόμεν, τιμωόμεθα δὲ ἐφ' οἷς ἐν περὶ τῶν πραγμάτων. *Origen. Comment. in Johan. Tom.32: p.397. Vol. 2.*

Unus Deus est, qui omnia creavit, atque composuit, quique ex nullis fecit esse universa, Deus a prima creatura & conditione mundi omnium justorum, Adam, Abel, Seth, Enos, &c. & quod hic Deus in novissimis diebus, sicut per Prophetas suos ante promiserat, misit Dominum nostrum Jesum Christum, primo quidem vocaturum Israel, secundo vero etiam gentes post

alius Spiritus in veteribus; alius vero in his, qui in adventu Christi inspirati sunt, manifestissime in Ecclesiis prædicatur. Post hæc jam, quod anima substantiam, vitamque habens propriam, cum ex hoc mundo discesserit, & pro suis meritis dispensabit, siue vitæ æternæ ac beatitudinis hæreditate potitura, si hoc ei sua gesta præstiterint; siue igne æterno ac suppliciis mancipanda, si in hoc eam scelerum culpa detorserit. Sed & quia erit tempus resurrectionis mortuorum, cum corpus hoc quod in corruptione seminatur surget in incorruptione, & quod seminatur in ignominia, surget in gloria. *Origen. in Proam. lib. α' ελ' α' ρ' χ' ω' ν.*

Credis in Deum Patrem, Filium Christum, Spiritum Sanctum, remissionem peccatorum, & Vitam Æternam per Sanctam Ecclesiam? *Cyprian. Epist. 76. § 6. p. 248.*

Εἰς Θεὸς πατρὶς λόγος ζῶντα, σοφίας ὑπερῶς, καὶ δυνάμειος, καὶ χαρὰς τῆς αἰδῆς, τέλει τέλει γενήτω, πατρὶς υἱὸς μονογενὴς, εἰς κύριον, μόνον ὁ μόνος, Θεὸς ἐκ Θεῶ, χαρὰς τῆς εὐχῶν τῆς δευτέρας, λόγος ἐνεργὸς, σοφία

ἡ γὰρ ὁλων συστάσεως ᾠκυκλή, καὶ δὲ
 ναμος ἡ ὁλος κρίσεως πολιτικῇ, ἡ δὲ ἀλη-
 θινὸς ἀληθινὸς πατέρας, ἀρετῇ ἀρετῇ,
 καὶ ἀρετῇ ἀρετῇ, καὶ ἀρετῇ ἀρετῇ,
 ἀρετῇ ἀρετῇ, καὶ ἀρετῇ ἀρετῇ, καὶ ἐν πνεύμα
 ἁγίῳ, ἐν Θεῷ πᾶσι ὑπακούοντες ἔχον, καὶ δὲ
 ἡ δὲ περιουσία, δηλαδὴ τοῖς ἀντιθέτοις ἐι-
 κῶν τῇ ἡ, τελεία τελεία ζῶν, ζῶντων
 αἰτία, πηγὴ ἁγία, ἁγιότης, ἁγιασμοῦ χο-
 ρηγός, ἐν ᾧ φανερεῖται Θεὸς ὁ πατήρ ὁ
 ἐπὶ πάντων καὶ ἐν πᾶσι καὶ Θεὸς ὁ υἱὸς ὁ
 δὲ πάντων, τελεία τέλει, δόξη καὶ
 αἰδιότης καὶ βασιλεία μὴ μετρίστη,
 μηδὲ ἀπαλομετρίη. Gregor. Neo-
 cæsar.

§ 7. These are all the Creeds that I have met with, in which the Words are various, but generally recurring to the same Sense: It would be too tedious to translate them all; wherefore I shall sum them up in the Creed, commonly call'd the Apostles, and thereby shew their Congruity and Agreement, as also, what is in the Apostles Creed more than in these. Now the Articles of the Apostles Creed, that are to be found in the foremention'd Creeds, are as follows:

I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried — The Third Day he rose again from the Dead, ascended into Heaven, sitteth at the Right Hand of God the Father Almighty, from whence he shall come to judge both the Quick and the Dead. I believe in the Holy Ghost, the Holy Catholick Church — the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting.

Here are now two Clauses of our present Creed wanting, viz. *He descended into Hell*, and, *The Communion of Saints*.

§ 8. If we would know how they were added, we must first consider how the whole Creed was framed, which I conceive was done these two ways. First, Some of the Articles were derived down from the very days of the Apostles. Secondly, Others were afterwards added in opposition to Heresies as they sprung up in the Church.

First,

First, Some of the Articles were derived down from the very days of the Apostles, such were these, *I believe in God, the Father,* (or as the Greek Creeds read it, *in one God, the Father,* in opposition to the Polytheism of the Heathens) *and in Jesus Christ his only begotten Son our Lord: I believe in the Holy Ghost, the Resurrection of the Body, and the Life everlasting.* For in the days of the Apostles, as well as afterwards, it was the Practice at Baptism to demand the baptized Person's assent to the fundamental Articles of the Christian Faith, as *Philip did the Eunuch,* Act 8. 37. amongst which Fundamentals we may be certain they reckoned the Doctrin of the Trinity, because they were baptized in the Name, and Dedicated to the Service of the Trinity; and that of the Unity of the Godhead, because it was the great drift and design of their Preaching to overturn the Pagans multiplicity of Deities; and that of the Resurrection of the Body, and the Life everlasting, because that was the Characteristick or Peculiar Doctrin of the Christian Religion, by which it was eminently distinguished from other Sects and Opinions, and was the only Comfort

84 The Worship, Ceremonies, &c.

and support of the Christians under their Sufferings and Martyrdoms, according to that of St. Paul, *1 Cor. 15. 29.* *If the dead rise not at all, why are they then baptized for the Dead?*

As for the other Articles of the Creed, viz. Such as are predicated of Christ, as, *His being conceived of the Holy Ghost, born of the Virgin Mary, &c.* and those other two, *The Holy Catholick Church, and, The Forgiveness of Sins,* I conceive them to be introduced the second way, viz. In opposition to Heresies, as they sprung up in the Church, as, *was conceived by the Holy Ghost,* in opposition to the *Carpo-craticans, Ebionites, and Cerinthians,* who taught that Christ was born in the ordinary and common way as other Men and Women are: *Was born of the Virgin Mary, suffered under Pontius Pilate, &c.* in contradiction to the *Doceta, Simonians,* and others, who affirmed Christ to be a Man, not really, but only Phantastically, or in appearance; of which Hereticks Ignarius² speaks, and against them his forementioned Creed seems particularly to be levelled. *The Re-mission*

² Ἀπὸ τοῦ πνεύματος ἁγίου
ἐν τῷ δοκεῖν αὐτὸν πε-
πονεῖν. Epist. ad Smirn.
p. 2.

mission of Sins, against the *Basiliadians*, who held that not all Sins, but only involuntary ones would be remitted; or rather against the *Novatians*, who denied remission to the Lapsed: *The Holy Catholick Church*, to exclude thereby all Hereticks and Schismaticks from being within the Pale thereof.

By these two ways then was the Creed composed, and by the latter hereof were those two Articles introduced, of Christs Descent into Hell, and of the Communion of Saints. The Communion of Saints was brought in last of all. The Descent into Hell towards the latter end of the Fourth Century, into the manner and occasion whereof, as also the intent and meaning of this Article, I had designed once to enquire, having made some Collections concerning it; but finding I should be then forc'd to pass the Limits of my prescribed time, I have thought it expedient to omit it, and to return to those Points, from whence I have so long digressed.

CHAP. IV.

§ 1. Of Godfathers. § 2. Exorcism pre-
ceded Baptism: The Form and Reason
whereof. § 3. Next came Baptism its
self: The Sacramental Water consecrated
by Prayer. § 4. The Person Baptized in
the Name of the Trinity. § 5. Immersi-
on or dipping generally used. § 6. Some-
times Perfusion, or Sprinkling. The Va-
lidity thereof considered. § 7. After Bap-
tism followed Prayers.

§ 1. **H**AVING in the former Chapter
made a little Digression, I now
return to the matter that first occasioned
it, which was, the Questions proposed to
the Persons to be baptized, unto which
Adult Persons answered for themselves,
and Susceptors, or, Godfathers, for Chil-
dren. Of these Susceptors or Sponsors

Tertullian speaks, where he thus adviseth
the delay of Chil-
dren's Baptism, *What*
Quid enim necesse necessity is there that
est sponsores etiam peri- Sponsors should expose
culo ingeri, qui & ipsi
per mortalitatem destitu-
ere promissiones suas possunt, & proventu malæ in-
dolis falli? De Baptism. p. 603.

them-

themselves to danger, who through Death may fail of the Performance of their Promises, or may be deceived by the wicked Disposition of those they promise for? Whether the use of Sponsors was from the Apostles Days, I cannot determin, unless the Negative may be conjectured from *Justin Martyr*, *Tertullian's* Senior by Fifty Years, who when he enumerates the Method and Form of Baptism, says not one Word of Sponsors or Godfathers, as may be seen in his Second Apology, pag. 93, 94.

§ 2. When these Questions and Answers were ended, then followed Exorcization, the manner and end whereof was this: The Minister put his Hands on the Persons Head that was to be Baptized, and breathed in his Face, implying thereby the Exorcization or expelling of the Devil or Evil Spirit from him, and a preparing of him for Baptism and Confirmation, when and where the good and holy Spirit was conferred and given.

This Practice I find mentioned by *Clement Alexandrinus*, who speaks of the *ἑξορκισμὸς*, or Exorcism before Baptism, but more

Theodor. Epitom. p. 573.

fully

fully by some of those Bishops that were present at that famous Council of *Carthage*, held *Anno 258.* in whose Determinations Exorcization is required as previous and antecedent to Baptism. Thus in

that of *Crescens* Bishop of *Cirta*, I judge saith he, that all Hereticks and Schismatics, who would come to the Catholic Church, are not to be admitted,

till they have been first Exorcized and Baptized. So also said *Lucius* Bishop of *The-*

beste,³ It is my Opinion that all Hereticks are to be exorcized and baptized. And

thus more clearly *Vincentius* Bishop of *Thibaris*,³ We know

Hereticks to be worse than Heathens. If therefore they would turn and come to the Lord, we have a Rule of Truth, which the Lord commanded the Apostles, saying,

Go

Go in my Name, lay
on Hands, and cast
out Devils, (Mark.
16. 17.) And in an-
other place, Go and
reach all Nations, bap-
tizing them in the
Name of the Father,
of the Son, and of the
Holy Ghost (Matth.
28. 19.) Therefore

pellite ; & alio loco, ite
docete gentes, baptizan-
tes eos in nomine Patri-
& Filii, & Spiritus sancti
ergo primo per manus
impositionem in exorcis-
mo ; secundo per Bap-
tismi regenerationem,
tunc possunt ad Christi
pollicitationem venire :
alias autem fieri censet
non debere. *Ibid.* p. 447.

first let them come by Imposition of Hands
in Exorcism, and then by the Regeneration of
Baptism, that so they may be made Partakers
of Christ's Promises ; but otherwise I think
they cannot.

From this last Determination we may
observe the Reason of these Exorcisms,
which arose from a misunderstanding of
Christ's Valedictory Speech to his Dis-
ciples in Mark, 16. 17, &c. In the 16th Verse
of that Chapter he commanded them to
go forth preaching the Gospel, and to
Baptize, which was to be an unalterable,
perpetual Ministration to the end of the
World. Then he proceeds to tell them,
v. 17, 18. that for the speedier propa-
gation of the Gospel, and that the Hea-
thens might the more readily embrace it,
he would confer on them, and the first
Preachers

Preachers thereof, the Gift of working Miracles, that in his Name they should cast out Devils, and speak with new Tongues, as they most eminently did at the day of Pentecost; That they should take up Serpents, as *Paul* did at *Malta*, without receiving any Injury; and if they drunk any deadly thing, it should not hurt them; They should lay Hands on the Sick, and they should recover: All which they did, as Ecclesiastical Histories abundantly testifie; and *St. Mark* closes this Chapter, and his Gospel, with saying, that when the Apostles went forth and Preached, the Lord wrought with them, and confirmed the Word with Signs following. So that these were extraordinary Actions peculiarly promised to the Apostles and first Preachers of the Faith of Christ.

But now it is evident from the fore-mentioned Determination of *Vincentius* Bishop of *Thibaria*, that in his Age they apprehended them to be like Baptism, ordinary and standing Administrations in the Church, and so mistaking in the Sense of the fore-cited Text, introduced for an ordinary and constant Practice, that which was promised by Christ for an ex-

traordinary and miraculous Gift. Christ promised his Apostles the miraculous Power of casting Devils out of Bodies Possessed by them : But these Fathers understood this Promise of the common Spiritual Effects of the Gospel, which, where it is believingly received, delivers that Person from the Delusion and Dominion of the Devil, under which we all naturally are, being by Nature Children of Wrath ; and for the Declaration of this invisible Freedom and Deliverance, which they all thought to be in or about Baptism, they made use of this external Sign of Exorcism just before Baptism, to declare thereby, that now the unclean Devil with all his Power and Tyranny was cast out of that Person, who was now going in and by Baptism, to be consecrated to the Service of a better Master, viz. of the Blessed Trinity, Father, Son, and Holy Ghost, God blessed for evermore.

§ 3. When Exorcization was finished, then came Baptism its self; and the Person being ready to be baptized, the Minister by Prayer consecrated the Water for that use, because it was not any Water,

² Aqua Sacerdotis prece & Ecclesia sanctificata abluit delicta. *Act. Concil. Carthag. apud Cyprian. p. 446.*

It is true indeed,

³ Omnes Aquæ de pristina Origenis Prærogativa Sacramentum sanctificationis consequuntur invocato Deo, supervenit enim statim Spiritus de Coelis & aquis superest sanctificans eas. *&c. De Baptismo. p. 598.*

³ Oportet ergo mundari & sanctificari aquam prius a Sacerdote ut possit Baptismo suo peccata hominis qui baptizatur abluere. *Epist. 70. § 2. p. 211.*

tized.

Water, but only

¹ that Water, as *Se-datus Bishop of Tur-bo* writes, which is sanctified in the Church by the Pray-

ers of the Minister, that washeth away sin: as *Tertullian* writes,

² That any Waters may be employed to that use, but then God must be first Invoked, and then the Holy Ghost presently comes down from Heaven, moves upon them, and sanctifies them. Wherefore,

¹ saith *Cyprian*, The Water must be first cleansed and sanctified by the Priest, that by its washing it may wash away the Sins of Man that is baptized.

§ 4. The Water being Consecrated, the Person was then baptized in the Name of the Father, of the Son, and of the

the Holy Ghost. So writes Justin Martyr,

They are baptized in the Name of God the Father, Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost.

For as Clemens A-

lexandrinus says, The baptized Person by this Dedication to the blessed Trinity, is delivered from the corrupt Trinity, viz. The Devil, the World,

and the Flesh, and is now Sealed by the Father, Son and Holy Ghost. This baptizing in the Name of the Trinity, Origen

terms, The Invocation of the Adorable Trinity.

Vol. 2. Tom. 8. p. 124.

Ἐν ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος Ἰησοῦ χριστοῦ ἐν τῷ ὕδατι ὡς λέγειν ποιεῖται. Apolog. 2. p.

94

Διὰ τριῶν ὀνομάτων πᾶσις τις ἐν ροῇ τοῦ τριᾶδος ἀμύλλεται — διὰ πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος ὁ σφραγίζεται. Theod. Epitom. p. 573.

Τῆς σεσημαμένης τριᾶδος ἀμύλλησις. Comment. in Johan.

§ 5. As for the Quantity of Water employed in Baptism, that is, whether they sprinkled or dipped; to me it seems evident, that their usual Custom was to immerse or dip the whole Body. Whence St. Barnabas describes a baptized Person by

¹ Ἡμεῖς μὲν καὶ βαλ-
νομεν εἰς τὸ ὕδωρ γέμου-
ντι ἀμαρτιῶν καὶ πύττει,
καὶ ἀναβαίνομεν καὶ το-
σοῦτος ἐν τῷ καπνῷ.
Epist. Cathol. § 9. p.
235.

² Aquam ingressi. De
Spectaculis, p. 583.

³ In aqua demissus. De
Baptismo, p. 397.

⁴ Ἐν τῷ ὕδατι λελού-
μεθα. Apolog. p. 94.

⁵ Ibidem ut supra.

whence *Firmilian* inveighing against the
Baptism of Hereticks, condemns it as car-
nal, and as being upon that account no

⁶ Nihil differt a Ju-
deorum Baptismo, quo
sic illi utuntur, & eo
tquam communi &
vulgari lavacro tantum
sordes laventur. Apud
Cyprian. Ep. 75. § 11. p.
339.

by his going down
into the Water, We
go down, saith he,
into the Water full of
Sin and Filth, but we
ascend with Fruit and
Benefit in our Hearts.
And so *Tertullian* re-
presents baptized
Persons, as, ² entered
into the Water. And
as ³ let down into the
Water. And *Justin
Martyr* describes
the same ⁴ by being
washed in Water;
and calls the place
where they are bap-
tized λελού-, ⁵ a wash-
ing-place, or, a Bath;
whence *Firmilian* inveighing against the
Baptism of Hereticks, condemns it as car-
nal, and as being upon that account no
whit ⁶ different from
the Baptism or wash-
ing of the Jews;
which they used as a
common and ordinary
Bath to wash away the
Filth of their Bodies.

§ 6. But

§ 6. But though Immersion was their usual Custom, yet Perfusion or Sprinkling was not accounted unlawful; but in cases of necessity that was used, as in Clinie Baptism, which was, when sick Persons, whose Deaths they apprehended, were baptized in their Beds, as Novatian being sick, and near Death, as was supposed, was baptized in his Bed by Perfusion, or Pouring on of Water.

Νόσῳ δεικνύον καὶ ἄρπῃ, καὶ ὑποδυσχεΐδαι ὅσον καὶ πτωχὸς ὁμοῦλος, ἐν αὐτῇ τῇ κλίνῃ ἢ ἑκείνῳ πειχέσθαι ἐλάβεν.
Epist. Cornel. ad Fabium Antioch. apud Euseb.

lib. 6. cap. 43. p. 244.

It is true indeed, this Baptism was not generally esteemed as perfect, as the more Solemn Baptism; for which Reason it was a Custom in some Churches, not to advance any to Clerical Orders, who had been so baptized; an Instance whereof we have in the Church of Rome, where the Ordination of Novatian to be a Presbyter, was opposed by all the Clergy, and by many of the Laity, as unlawful;

Διακωνόμικτος ὑποπάρῳ τῶν κλήρων, ἀλλὰ καὶ λαϊκῶν πολλῶν, ἐπει μὴ ἔξου ἴσθαι ὅτι

κλῆρος διανόσων πειχέσθαι εἰς κλῆρον πνᾶ γινέσθαι. Ex Epist. Cornel. ad Fabium Antioch. apud Euseb. lib. 6. cap. 43. p. 245.

G

because

because of his Clinic Perfusion. But yet that they held it not altogether, or absolutely unlawful to be done, appears from that on the Intreaties of the Bishop, they consented that he should be ordained, as he accordingly was. And Cyprian in a set Discourse on this Subject, declares, that he thought this Baptism to be as perfect and valid, as that done more solemnly by Immersion; for when one Magnus writ to him, desiring his Opinion, whether those were truly baptized, who through their Infirmities were not dipt, but only perfused or aspers'd, he answer'd :

Nos quantum concipit mediocritas nostra, estimamus in nullo mutilari & debilitari posse divina beneficia, nec minus aliquid illis posse contingere, ubi plena & tota fide & dantis & fumentis accipitur, quod de divinis muneribus hauritur. Neque enim sic in Sacramento Salutari de-

That as far as he could conceive, he apprehended that the Divine Benefits could in no wise be mutilated, or weakened, nor that less thereof could be bestowed, where the Divine Gifts are received with a sound and full Faith both of Giver and Receiver. For in Baptism the Spots of Sin are otherwise washed away

lietorum contagia,
ut in lavacro car-
nali & seculari for-
des carnis & corpo-
ris abluntur, ut a-
phroniteris, & cete-
ris quoque adjamen-
tis, & Solio & Pife-
na opus fit, quibus
ablui & mundari
corpufculum poffit.
Aliter pectus cre-
dentis abluatur, ali-
ter mens hominis
per fidei merita
mundatur. In Sacra-
mentis falutaribus
neceffitate cogen-
te, & Deo indulgen-
tiam fuam largien-
te, totum credenti-
bus conferunt Divi-
na compendia. Nec
quemquam movere
debet, quod aspergi
vel perfundi vide-
antur ægri, cum gra-
tiam dominicam
confequuntur, quan-
do Scriptura fancta

away, than the filth
of the Body in a
Secular and Carnal
Bath is, in which
there is need of a Seat
to fit upon, of a Vat
to wash in, of Sope,
and other fuch like
Implements, that fo
the Body may be wash-
ed and cleansed; but
in another manner
is the Heart of a
Believer washed, o-
therwife is the Mind
of a Man purified by
the Merits of Chrif.
In the Sacraments of
Salvation through the
Indulgence of God in
Cases of Necessity,
the Divine Abridg-
ments convey the whole
to thofe that believe;
Nor let any one think
it ftrange, that the
Sick, when they are
baptized, are only per-
fused or fprinkled;
fince the Scripture
G 2
fays,

per Ezechielem Prophetam loquatur & dicat, & aspergam super vos aquam mundam, & munda-
bimini ab omnibus immunditiis vestris, & ab omnibus simulachris vestris emundabo vos, & dabo vobis cornovum, & Spiritum novum dabo in vobis. Item in Numeris, & homo qui fuerit immundus usque ad vespeream, hic purificabitur die tertio, & die septimo & mundus erit; si autem non fuerit purificatus die tertio, & die septimo, non erit mundus, & exterminabitur anima illa de Israel, quoniam aqua asperisionis non est super eum sparsa. Et iterum, & locutus est Dominus ad

says by the Prophet Ezechiel, Chap. 36. v. 25, 26. I will sprinkle clean water upon you, and ye shall be clean; from all your Filthinesse, and from all your Idols will I cleanse you; a new Heart also will I give you, and a new Spirit will I put within you. Also it is said in Numbers, chap. 19. 19, 20. And the Man which shall be unclean to the Evening, he shall be purified the third day, and the seventh day, and he shall be clean; but if he shall not be purified the third day, and the seventh day, he shall not be clean, and that Soul shall be cut off from Israel, because the Water of Asperision hath not been sprinkled on him. And
again

Moyſen, dicens, accipe Levitas de medio Filiorum Iſrael, & purificabis eos, & ita facies eis purificationem eorum, circumſparges eos aqua purificationis; & iterum, aqua aſperſionis purificationeſt. Unde apparet aſperſionem quoque aquæ inſtar ſalutaris lavacri obtinere; & quando hæc in eccleſia ſunt, ubi ſit & dantis & accipientis fides integra, ſtare omnia & conſumari ac perfici poſſe majeſtate Domini & Fidei veritate. *Epist.*
76. § 9. p. 249, 250.

again the Lord ſpake unto Moſes, Numb. 8. v. 6, 7. Take the Levites from among the Children of Iſrael, and cleanſe them; and thus ſhalt thou do unto them to cleanſe them, ſprinkle Water of Purifying upon them. And again, the Water of Aſperſion is Purification; From whence it appears, that ſprinkling is ſufficient inſtead of Immerſion; and whenſoever it is done, if there be a ſound Faith of Giver and Receiver it is perfect and complet.

And a little after in the ſame *Epistle*, the ſaid Father argues the Validity of Baptizing by Sprinkling, becauſe ſuch as had been ſo baptized, were never baptized again.

Aut si aliquis ex-
istimat eos nihil
consecutos, eo quod
aqua salutari tan-
tum perfusi sunt,
sed inanes & vacu-
os esse; non decipi-
antur, & si incom-
modum languoris e-
vaferint & conva-
luerint, baptizen-
tur. Si autem bap-
tizari non possunt,
qui jam baptismo
Ecclesiastico sancti-
ficati sunt, cur in fi-
de sua & Domini
indulgentia scanda-
lizantur? *Idem Ibid.*
§ 10. p. 250.

*If, saith he, any
shall think that such
have not obtained the
Grace of God, but
are void and empty
thereof, because they
have been only Per-
fused with the Saving
Laver; Let not such
then that have been
so baptized, deceive
themselves; but if
they recover their
Health, let them be
baptized; but if they
cannot be baptized,
as having been alrea-
dy Sanctified with the
Ecclesiastical Bap-
tism, why then are
they scandalized in
their Faith, and in the
Mercy of God?*

So that Sprinkling or Perfusion was
esteemed valid, and seems to be always
used in Cases of Necessity, as Immersion
was in their ordinary Publick Baptism,
when

when, as *Tertullian* writes, ' they dipped the Baptized Person three times under Water, that is, dipping him once at the naming of each Person of the Holy Trinity. ' We are, says the foresaid Father, dipped at the naming of each Person

Ter mergitatur. De Coron. Milit. p. 336.

' Nec semel, sed ter, ad singula nomina in personas singulas tingimur. Advers. Prax. p. 229.

§ 7. When Baptism was over, the Person that had been then baptized, as *Justin Martyr* relates it, ' was received into the number of the Faithful, who then sent up their Publick Prayers to God for all Men, for themselves, and for him that had been baptized. After which

³ Ἡμεῖς δ' ὡς τὸ ἔπος λέσαι τὸ πνευματικὸν καὶ συγκαταπεποιημένον ὅτι τὸς λειτουργοὺς ἀδελφοὺς ἄρχομεν ἐν ταῖς συνηγμένοις εἰσι, κοινὰς εὐχὰς ποιησόμενοι ὑπὲρ τῆς αὐτῆς καὶ τῆς ὁμοδοξίας καὶ ἄλλων παλαιᾶς πίστεως. Apolog. 2. p. 97.

the Baptized Person, as the said Father goes on to write, was admitted to receive the other Sacrament of the Lord's Supper with the Rest of the Faithful. So that in *Justin Martyr's* Age, at least in his Country at that Season, it seems very

G 4 probable

probable that there followed only Prayers after Baptism: But not long after his time, we meet with many other Ceremonies then used, which because they have some Relation to our present Controversies, I shall mention in the following Chapter.

CHAP.

CHAP. V.

§ 1. After Baptism followed Chrismation, or
 Unction. § 2. Then Signation, or Signi-
 ing with the Sign of the Cross. § 3. Then
 Imposition of Hands, or Confirmation.
 § 4. Their Reasons for Unction. § 5. For
 Signation. § 6. For Imposition of Hands.
 § 7. Confirmation immediately followed
 Baptism. § 8. Presbyters confirmed as
 well as Bishops. § 9. Confirmation rei-
 terated.

§ 1. **A**S for those Rites that succeeded
 Baptism, and which we find
 first mentioned in *Tertullian*, they were
 in number three, viz. *Unction*, *Signation*,
 and *Imposition of Hands*; or if the Rea-
 der pleases, he may call them all by the
 Name of Confirmation.

Touching *Unction* or *Chrismation*, *Ter-*
tullian thus writes,

As soon as we are
 baptized, we are an-
 ointed with the blessed
Unction—An exter-
 nal carnal *Unction* is

Egressi de lavacro
 perungimur benedicta
Unctione — in nobis
 carnaliter currit unctio,
 sed spiritualiter proficit.
De Baptism. p. 599, 600.

poured upon us, but it spiritually advantages.
And to the same purpose says his Follower

Cyprian, ¹ He that is baptized must of necessity be anointed, that having received the Chrism or Unction, he may be the Anointed of God, and have him in the Grace of Christ.

§ 2. Under this Chrismation was comprehended Signation, or the Signing of the Baptized Person with the Sign of the Cross, which the Minister performed with this Oyntment or Chrism. So saith

Tertullian, ² The Flesh is anointed, that the Soul may be consecrated. And then it follows, The Flesh is Signed, that the Soul may be fortified. This Sign was made

in the Forehead, as *Cyprian* observes, that King *Uzzias* for invading the Priests

Office, ³ was smit with a Leprosie on his Forehead, and mark'd by an offended God

on that place where
chose are mark'd whom
God Receives. Hence
he calls a Christians
Forehead, ¹ *A Sign-
ed Forehead*; and
thus elegantly ex-
horts the People of *Thibaris*, in Allusion
hereunto, to take unto themselves the
whole Armour of God, mentioned *Ephes.*
6. 12. ² *To take unto
themselves for a Co-
vering for their Head
the Helmet of Salva-
tion, that their Ears
might be fortified a-
gainst their Persecu-
tors Edicts, that
their Eyes might be
strengthened against
the beholding of detestable Images, that their
Forehead might be Fortified, that so the Sign
of God might be kept inviolable. So Pontine
speaks of certain Confessors, who by the
Cruelty of their
Tormentors ³ had
their Foreheads mar-
ked a Second Time.*

hantur qui Dominum
promerentur. *De Unit.*
Eccles. § 16. p. 301.

¹ *Frons cum Signo.*
De Lapsis, § 1. p. 277.

² *Accipiamus quoque
ad tegumentum capitis
Galeam salutarem, ut mun-
niantur aures, ne audiant
edicta feralia; muniantur
oculi ne videant dete-
standa simulachra: mu-
niatur frons ut signum
Dei incolume servetur.*
Epist. 56. § 7. p. 156.

³ *Confessores frontium
notatarum secunda in-
scriptione signatos. In
Vita Cypriani.*

It is observed by *Tertullian*, that the Devil strives to be God's Ape, imitating the Acts of his Worship and Service, and prescribing the same to his Deluded Adorers, as particularly in the Idolatrous

Services of *Mithras*,
 2 Tingit & ipse quodam, utique credentes & fideles suos; expiationem delictorum de lavacro repromittit; & sic initiat *Mithræ*, signat illic in frontibus milites suos. *De Præscript. advers. Harst. p. 87.*

whose Priests baptized some as his Believing and faithful Servants, and Sign'd them in their Foreheads as his Soldiers.

§ 3. To Signation succeeded Imposition of Hands, or that which most properly we term Confirmation, which was, the Minister laid his Hands on the Head of the Party Baptized, Anointed and Signed, and prayed that the Holy Ghost would be pleased to descend, and rest upon him: This immediately followed Signation, as that did Unction. So saith

2 Caro ungitur, ut anima consecratur; caro signatur, ut & anima muniatur; caro manus impositione adumbratur, ut & anima spiritu illuminetur. *De Resurrect. Carnis. p. 31.*

Tertullian, 2 The Flesh is anointed that the Soul may be consecrated; the Flesh is Signed, that the Soul may be fortified. The Flesh is overshadowed with the

the Imposition of Hands, that the Soul may be enlightened by the Spirit. And when the Unction is finished, then Hands are imposed, with Prayers, invoking and inviting the Holy Spirit.

² De hinc manus im-
ponitur, per benedictionem
advocans & invitans
Spiritus sanctum. De
Baptism. p. 600.

4 Having thus briefly shewn what their Additional Acts to Baptism were, it will in the next place be necessary to enquire into the Grounds or Reasons of their usage of them; and first for Unction: This was taken from the Jewish Rites, where it was employed in the Instalment of the High Priest, to denote his Episcopal Consecration to the Service of God, as Tertullian writes,

¹ This Unction is according to the Jewish Dispensation, wherein the High Priest was anointed with Oyl out of an Horn, as Aaron was by Moses.

² De pristina Disciplina, quâ ungi oleo de cornu in Sacerdotio solebant, ex quo Aaron & Moyses unctus est. De Baptism. p. 600.

So now in the times of the Gospel, all Christians being, as Tertullian says,

³ Nonne & Laici Sacerdotes sumus? Scriptum est, Regnum quoque in

Priests to God and the Father. They were

nos & Sacerdotes Deo & Patri ſuo fecit. *Exhort. ad Caſtitat. p. 417.*

ing of Oyl to their

Caro ungitur, ut anima confeſcretur. De Reſurreſt. Carnis, p. 31.

ſecrated.

From the Spiritual Unction alſo of God the Son, by God the Father, for which reaſon he was called *Chriſt*, or, *Anointed*, they pleaded for their carnal and external Unction, as *Tertul- lian* ſaith,

Chriſtus dicitur a Chriſmate quod eſt unctio, quæ Domino nomen accomodavit, facta Spiritualis, quia Spiritus unctus eſt a Deo patre, ſicut in Actis: Collecti ſunt enimvero in iſta civitate adverſus ſan- ctum filium tuum quem unxiſti: Sic & in nobis carnaliter currit unctio, ſed ſpiritualiter proficit. De Bapt. p. 600.

Unction is Carnal, though it ſpiritually pro-
fuſe.

in reſemblance thereunto confeſcrated by the anoint- ing of Oyl to their Prieſthood; or, as the foreſaid Father expreſſes it, *The Fleſh is anointed, that the Soul may be con-*

ſus is called Chriſt from being anointed, which Unction was Spiritual, becauſe whiſt only a Spirit, he was anointed by the Father, as in the Acts. They are gathered together in this City againſt thy Holy Son, whom thou haſt anointed; but our

Cyprian adds this farther Reason for this Custom of Anointing, viz. ¹He that is baptized, must of necessity receive the Chrism, or Unction, that so he may be the Anointed of God, and have in him the Grace of Christ.

¹ Ungi quoque necesse est eum, qui baptizatus fit, ut accepto Chrismate, id est, Unctione, esset unctus Dei, & habere in se gratiam Christi possit. Epist. 70. § 3. p. 211.

§ 5. As for Signation, or the Signing with the Sign of the Cross: By this was denoted, That they were to be strong and valiant in the Cause of Christ, having their Hearts fortified and strengthened, as Tertullian observes,

²The Flesh is Sign'd, that the Soul may be fortified. Hence this

² Caro signatur, ut anima muniatur. De Resurrect. Carnis. p. 31.

Sign was made on an open, visible place, on their Foreheads, which is the Seat of Courage and Confidence, implying thereby, that they ought courageously and constantly to fight like good Soldiers under the Cross of Christ; whence Tertullian says, that as the Christians, so the

Priests of Mithras
³Sign'd the Foreheads
of their Soldiers.

³ Signat illic in frontibus milites suos. De præscript. adv. Hæret. p. 87.

§ 6. As

§ 6. As for the very Act of Confirmation, or Imposition of Hands, that was practised from an Opinion of the Imperfection of Baptism, that that did not convey the Graces of the Holy Spirit, but only prepared Persons for the reception of them, when they should be actually bestowed in the Confirmation; for as Ter-

Non quod in aquis Spiritum Sanctum consequamur, sed in aqua emundati sub Angelo Spiritu sancto preparamur. *De Baptism. p. 499.*

the Pool (at Bethsaida) we are prepared for

Tunc ille sanctissimus Spiritus super emundata & benedicta corpora libens a patre descendit. *Ibid. p. 600.*

Caro manus impositione adumbratur, ut & anima spiritu illuminetur. *De Resurrect. Carni, p. 11.*

tullian says; We do

not receive the Holy Ghost in Baptism, but being purified therein by the Angel, (allu-

ding to the Angel that mov'd upon

the Holy Ghost. And;

When our Bodies are cleansed and blessed, then that most Holy Spirit willingly descends from the

Father. And;

at the Imposition of Hands, the Soul is illuminated by the Spirit.

Cyprian

Cyprian in his 74th Epistle, § 6, 7, 8. discourses somewhat largely of this Custom of Confirmation; from whence I have observed this following Account of it. Every one

in a state of Heathenism and Idolatry was considered as dead; wherefore when any one came from that state to the Christian Faith, he was said to live; which Life may be compared to a natural Life: As to compleat a Natural Life,

there must be a Body and a Soul, so must the same be imagin'd in a Spiritual Life: As in the First Creation, God first formed the Body of Man, and then breathed into him the Breath of Life; first made a fit Subject to receive the Soul, before the Soul its self was framed: So in the second Creation, God first prepares the Man, before he gives his Spirit; he first makes the Man a fit Temple for the Holy Ghost, before he gives the Holy Ghost. Now the way by which a Man is prepared and fitted, is by Baptism, by which he is cleansed and purged from Sin,

Non per manus impositionem quæ nascitur, quando accipit Spiritum Sanctum, sed in baptismo, ut Spiritum jam natus accipiat, sicut in primo homine Adam factum est. Ante enim Deus eum plasmavit, & tunc insufflavit in faciem ejus flatum vitæ, nec enim potest accipi Spiritus, nisi prius fuerit qui accipiat. § 8. p. 230.

and fitted for the Reception of the Spirit of God, in which respect he is to be regarded as a Body: The way by which the Holy Ghost is infused, which as a living Soul must actuate and direct that prepared Body, is by Prayer and Imposition of Hands, or by Confirmation. For as Cyprian writes in the same place,

¹ Peccata enim purgare, & hominem sanctificare aqua sola non potest, nisi habeat & Spiritum sanctum, § 7. p. 230.

¹ Baptism alone cannot purge away sins, or sanctifie a Man, unless he has also the Holy Ghost. That is, has received Confirmation, as it is frequently styl'd in Cyprian's Epistles.

In the Decrees of the Council of Carthage, and in the Letter of Cornelius to Fabius Bishop of Antioch, extant in Eusebius, Lib. 6. cap. 43. p. 244. This being the Regeneration of the Spirit, and Baptism the Regeneration of Water, both which our Saviour affirmed to be necessary, when he said unto Nicodemus, John 3. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. As Nemesianus Bishop of Thubunis saith, one is not sufficient without the other,

² Neque enim Spiritus sine aqua operari potest, neque aqua sine Spi-

² the Spirit cannot operate without Water, nor the Water without

without the Spirit.

Therefore it was necessary to be regenerated by both Sacraments, viz. By

Baptism and by Confirmation. Wherefore, as Cyprian exhorts, we must pray,

¹ That those who are yet Earthly, may become Heavenly, and be born of the Water and the Spirit. That is, be Baptized and Confirmed, which

were the external Signs of Cleansing from Sin, and bestowing Grace, both being necessary to make a compleat Christian; for as the same Father writes,

² Then are men truly sanctified, and fully become the Sons of God, when they are regenerated with both Sacraments, Baptism and Confirmation; according as it is written, Except a Man be

born of Water, and of the Spirit, he cannot enter into the Kingdom of God. So that though a Person was baptized, yet they

ritu— utroque Sacramento debere eos renasci in Ecclesia Catholica. *Act. Concil. Carthag. apud Cyprian. p. 444.*

³ Ut qui adhuc sunt prima natiuitate terreni, incipiant esse celestes, ex Aqua & Spiritu nati. *De Orat. Dominic. § 12. p. 213.*

⁴ Tunc enim demum plene sanctificari, & esse filii Dei possunt, si Sacramento utroque nascantur, cum scriptum sit, nisi quis natus fuerit ex Aqua & Spiritu, non potest introire in regnum Dei. *Epist. 62. § 1. p. 216.*

accounted his Christianity incomplete and imperfect till he was also confirmed: For which reason *Cornelius* objects against *Novatian*, that he

Νόσῳ στείνοῦν χα-
λεπῇ — καὶ αὐτῇ τῇ χρί-
νῃ ἢ ἐκείῃ στείνοις ἐ-
λαβῶν, εἰ μὴ χεὶρ λέγῃ
τῇ τοῦτον εἰληφέναι, ὅ
μὴν ἐν δὲ αὐτῇ κοιτῶν ἐ-
τοχα. Διακουζὸν νῦν πῶ-
σιν, ὡς καὶ μεταλαμ-
βάνειν καὶ τὸ ἐκ ὀφθαλ-
μοῦ ἀνῶτα, καὶ τὸ σφρα-
γιδωῖν καὶ τὸ ὁποιοῦ-
ναι. Epist. ad Fab. An-
tioch. apud Euseb. lib. 6.
cap. 43. p. 244.

could scarcely ac-
knowledge him a com-
plete Christian, be-
cause being baptized
in his Bed, he had not
received Confirmati-
on, or the *Additional*
Rituals to Baptism,
nor did he ever after
receive them.

Thus you see the Reasons they pro-
duced for this Usage, to fortifie which
they added some Examples of the Holy
Writ, as *Tertullian* cites to this pur-
pose the Example

Est hoc quoque de
veteri instrumento quo
nepotes suos ex Joseph
Ephraim & Manasse, Ja-
cob caputibus impositis
& intermutatis manibus
benedixerit. De Baptism.
p. 600.

of *Jacob* in *Gene-
sis*, who put his
Hands on the Heads
of *Ephraim* and
Manasse and blessed
them. And *Cyprian*

urges that Instance
of the Apostles, *Acts* 8. 15, 17. where,
after several of the *Samaritans* had been
baptized

baptized by Philip, Peter and James conferred the Holy Ghost on them by Imposition of Hands,

¹ They had no need again to be Baptized, said he, having been baptized by Philip, but only what was wanting or lacking was performed by Peter and John, which was, that by Prayer, and Imposition of Hands the Holy Ghost should be conferred on them, which Custom, as he there adds, is now observed by us, that those who are Baptized in the Church, are offered to the Governors there-

of, by whose Prayer and Imposition of Hands they receive the Holy Ghost, and are completed with the Lords Seal. To this practice also Firmilian refers that Action of St. Paul, in Acts 19.

5. ² Where on those who had been only baptized by John's

¹ Quia legitimum & ecclesiasticum baptismum consecuti fuerant, baptizari eos ultra non oportebat: Sed tantummodo quod deerat id a Petro & Johanne factum est, ut oratione pro eis habita, & manu imposita, invocaretur & infunderetur super eos Spiritus sanctus. Quod nunc quoque apud nos geritur, ut qui in Ecclesia baptizantur, praepositis Ecclesiae offerantur, & per nostram orationem ac manus impositionem Spiritum Sanctum consequantur, & signaculo dominico consummentur. Epist. 73. § 8. p. 220.

² Eos qui ab Johanne baptizati fuerint, priusquam missus esset a Domino Spiritus Sanctus

baptizavit denuo Spiritu-
ali baptismo, & sic eis
manum imposuit, ut ac-
ciperent Spiritum san-
ctum. *Apud Cyprian. E-*
pist. 75. § 7. p. 237.

¹ Invenimus hoc esse
ab Apostolis custoditum,
ut in domo Cornelii Cen-
turionis super Ethnicos
qui illic aderant, Fidei
calore ferventes, descen-
disset Spiritus Sanctus, &c.
Epist. 75. § 1. p. 216.

*Baptism, he conferred
the Holy Ghost by
Imposition of Hands.
And Cyprian applies
to Confirmation the
Descent of the Ho-
ly Ghost, Acts 10.
44. ¹ in miraculous
Operations and Gifts
of Tongues on Cor-
nelius and his Friends,
though they were not
then Baptized.*

So much now for the Reasons of Con-
firmation; all that I shall do more is
to add two or three Observations con-
cerning it.

§ 7. The first whereof is, That Con-
firmation was an immediate Consequent
of Baptism; it was not deferred till ma-
ny years after, but was presently admin-
nistrated, as *Tertullian*

² Egressi de lavacro
perungimur benedicta
Unctione—dehinc ma-
nus imponitur. *De Bap-*
tism. p. 599. p. 600.

*writes, ² As soon as
we come out of the
Baptismal Laver, we
are anointed, and
then we are confirm-*

ed. Else if they had not been so soon
confirmed, they must, notwithstanding
their

their Baptism, according to their Opinions, as it hath been before demonstrated, have continued graceless, without the Adorning Gifts of the Holy Spirit, a long time, even as long as their Confirmation was delayed, which to imagin concerning them is unreasonable and uncharitable.

Indeed in case of Necessity, when they had neither time nor conveniency it was waved, as Immersion was with respect to Baptism; but yet if the sick Person happened to recover, he was then to be confirmed, as is evident from the Case of *Novatian*, whom *Cornelius* accuses, because 'that when he

was restored to his health again he was not confirmed according to the Canon of the Church. But otherwise Confirmation immediately,

Ἰ. Οὐ μὲν ἐστὶν ἡ λαο-
πῶν ἐκτεταταμένη τῇ
νόσον, ἀνὰ χερὶ μετὰ λαμ-
βάνειν καὶ τῆς ἐκκλη-
σίας κανόνα, τὸ τε σφρα-
γιστικὸν καὶ τὸ ἐπιθετι-
κόν. *Apud Euseb. lib. 6,*
cap. 43. p. 244.

or at the same time followed Baptism,

§ 8. From the former Observation there follows this, that not only the Bishop, but also his Presbyters or Curates did by his Permission, and in his Absence confirm: For if Confirmation always succeeded Baptism, then whenever Bap-

tism was, there was also Confirmation. Now as for Baptism, we may reasonably suppose, that in a Church there were some fit to be baptized at least once a year; and sometimes it might happen, that either the See was vacant, or the Bishop through Persecution might be absent from his Flock so long a time, as *Cyprian* was double the space; and if so, must no Persons have been Baptized within that time by reason of the Bishop's unavoidable Absence? That seems a little hard, since, as was said before, they esteemed Baptism and Confirmation necessary to Salvation, and to deprive those Souls of Salvation, that died within that time, because they had not been confirmed by the Bishop, which was impossible, would be too severe and uncharitable.

Besides, that Presbyters did Baptize, we have proved already; and since Confirmation was done at the same time with Baptism, it is very reasonable to conclude, that he that did the one, performed the other also.

But, that Presbyters did confirm, will appear most evidently from this very Consideration, viz. that the Imposition of Hands on Persons just after Baptism, which we call

Confir-

Confirmation, and the Imposition of Hands at the Restitution of Offenders, which we call Absolution, was one and the self same thing, Confirmation and Absolution being only terms that we make use of to distinguish the different times of the Performances of the same Thing or Ceremony. The Thing or Ceremony was not different, Imposition of Hands was used both at the one and the other, denoting the same Mystical Signification, *viz.* The Conferring of the Holy Ghost and his Graces on that Person on whom Hands were imposed: Only now to distinguish the time of this Imposition of Hands, whether after Baptism, or at the Reconciliation of Offenders; these two Terms of Confirmation and Absolution are used by us, the former to signify that used just after Baptism, and the latter, that that was employed at the Restitution of Penitents.

This now, *viz.* That Confirmation and Absolution were one and the self same thing, I shall presently prove: And then in the next place I shall shew, that with the Bishop, and sometimes without the Bishop, Presbyters did absolve by Imposition of Hands: And if these two Points can be clearly manifested, it will evidently

evidently follow that Presbyters did confirm ; for if there was no difference between Confirmation and Absolution , but only with respect to time ; and if Presbyters at one time , *viz.* at Absolution, conferred the Holy Ghost by Imposition of Hands, it is very unreasonable to deprive them of the same Power at the other time, which was at Confirmation. If Presbyters could at one Season bestow the Holy Spirit , it is very probable that they could do the same at the other also.

Now as to the first Point , *viz.* That there was no difference between Confirmation and Absolution , but that they were one and the self-same thing ; This will appear most evidently from the consideration of that famous Controversie , touching the Validity of Hereticks Baptism, between *Stephen Bishop of Rome*, and *Cyprian Bishop of Carthage* ; or rather between the Churches of *Europe* and *Africa* , the Sum whereof was this, *Stephen Bishop of Rome* asserted, That those who were baptized by Hereticks, and came over to the Catholick Church, should be received only by Imposition of Hands. *Cyprian Bishop of Carthage* contended , that besides Imposition of Hands, they should

should also be baptized, unless that they had been before baptiz'd by the Orthodox, in which Case Imposition of Hands should be esteemed sufficient. Now this Imposition of Hands they sometimes term that which we call Confirmation, and sometimes Absolution, promiscuously using either of those Expressions, and indifferently applying them, according as they pleased, in one place giving it the Title of Confirmation, and in another that of Absolution, which that they did, I shall endeavour to evince, by shewing;

First, That they called this Imposition of Hands Confirmation.

Secondly, That they called it Absolution.

First, I shall prove that they called it Confirmation; unto which end let us consider these following Passages,

Those, says Cyprian, which are baptized without the Church, when they come unto us, and unto the Church which is but one, they are to

Eos qui sint foris extra Ecclesiam tincti— quando ad nos, atque ad Ecclesiam quæ una est, venerint, baptizari oportere, eo quod parum sit eis manum imponere ad accipiendum Spiritum Sanctum, nisi accipiant & Ecclesie bap-

tificatum. Tunc enim de-
 monst. plene sanctificari
 & esse Filii Dei possunt,
 si Sacramento utroque
 nascantur, cum scriptum
 sit, nisi quis natus fuerit
 ex Aqua & Spiritu non
 potest introire in reg-
 num Dei. *Epist. 72. § 11*
 p. 316. *SIN. PAROL. DE.*

with both Sacraments.
written, Unless a Man
the Water and of the
into the Kingdom of

effect says *Nemesiann*

Malè sibi quidam interpretantur, ut dicant quod per manus impositionem Spiritum sanctum accipiant, & sic recipiantur, cum manifestum sit utroque Sacramento debere eos renasci in Ecclesia Catholica.

Act. Concil. Carthag. a-
pud Cyprian. p. 444.

Church. And Secundinus Bishop of Car-
pis determined, that

Super filios alienos, &
Soboles Antichristi Spi-
ritum Sanctum per ma-
nus impositionem tantu

be baptized, because
the Imposition of
Hands by Confirma-
tion is not sufficient
without Baptism, for
then they are fully
sanctified, and be-
come the Sons of God,
when they are born
according as it is
said, he cannot enter
God. To the same

Those do greatly err, who affirm that they ought only to be confirmed by Imposition of Hands, and so to be received, since it is manifest they must be regenerated with both Sacraments in the Catholick

² on Heretics who
are the Seed of An-
modo non posse descen-
dunt Cyprian. p. 446.
tichrist.

Christ, the Holy Ghost cannot be conferred by Imposition of Hands alone. *in Confirmation.*

Stephen pleaded on his side, That the very Name of Christ was so advantageous to Faith and the Sanctification of Baptism, that in what place so ever any one was baptized in that Name, he immediately obtained the Grace of Christ. But unto this Firmilian briefly replies, That if the Baptism of Hereticks, because done in the Name of Christ, was sufficient to purge away Sins, why was not Confirmation, that was performed in the Name of the same Christ, sufficient to bestow the Holy Ghost too? And therefore it is thus eagerly argued by Cyprian, ² Why do they, saith he, (meaning Stephen and his Party, who received Hereticks by Imposition of

¹ Sed in multum, inquit, proficit nomen Christi ad fidem & baptismi Sanctificationem ut quicumque & ubicumque in nomine Christi baptizatus fuerit, consequatur statim gratiam Christi, quando huic loco breviter occurri possit & dici, quoniam si in nomine Christi valuit foris baptismus ad hominem purgandum, in ejusdem Christi nomine valere illic potuit & manus impositio ad accipiendum Spiritum Sanctum. *Apud Cyprian. Epist. 75. § 16. p. 240.*

² Qui Hereticis five Schismaticis patrocinantur, respondeant nobis habeanne Spiritum Sanctum, an non habeant? Si habent, cur illis baptizantur? Hands

tis, quando ad nos veniunt, manus imponitur ad accipiendum Spiritum Sanctum, cum jam utique illic acceptus sit, ubi si fuit, dari potuit? Si autem foris cuncti Hæretici & Schismatici non habent Spiritum Sanctum, & ideo apud nos manus imponitur, ut hic accipiat, quod illic nec est, nec dari potest: manifestum est nec remissionem peccatorum dari per eos posse, quos constat Spiritum sanctum non habere. *Epist. 76. § 8. p. 249.*

there, they could confer him? But if Hereticks and Schismaticks have not the Spirit of God, and therefore we lay Hands on them in Confirmation, that they may here receive, what Hereticks neither have, nor can give; it is manifest, that since they have not the Holy Ghost, they cannot give remission of Sins. That is, since they cannot Confirm, therefore they cannot Baptize. So that from these and

¹ *Cyprian. Epist. 73. § 8. p. 220. & § 19. p. 224. Epist. 74. § 6, 7, 8. p. 230. Firmilian apud Cyprian. Epist. 75. § 7. p. 237. & § 11. p. 239.*

Hands only.) patronize Hereticks and Schismaticks, let them answer us, have they the Holy Ghost, or have they not? If they have; why then do they lay Hands on those that are baptized by them, when they come over to us, to bestow on them the Holy Ghost, when they had received him before; for if he was

¹ *some other Passages,* which to avoid tediousness I omit; it is clear, that both Stephen and Cyprian understood by Imposition

position of Hands, that which we now call Confirmation.

Secondly, I now come to shew, that they also termed it Absolution, as will appear from these following Instances.

They (says Cyprian, meaning Stephen and his Followers) urge, that in what they do, they follow the old Custom, that was used by the Ancients when Heresies and Schisms first began, when those that went over to them, first were in the Church, and baptized therein, who when they returned again to the Church, and did Penance, were not forced to be

Et dicunt se in hoc veterem consuetudinem sequi, quando apud veteres Hæreseos & Schismaticum prima adhuc fuerint initia, ut hi illic essent, qui de Ecclesia recedebant, & hic baptizati prius fuerant: quos tamen ad Ecclesiam revertentes, & poenitentiam agentes necesse non erat baptizare, quod nos quoque hodie observamus, ut quos constat hic baptizatos esse, & à nobis ad Hæreticos transisse, si postmodum peccato suo cognito & errore digesto ad veritatem & matricem redeant, satis sit in poenitentiam manum imponere: ut

quia ovis jam fuerat, hanc ovem abalienatam & errantem in ovile suum pastor recipiat. Si autem qui ab Hæreticis venit, baptizatus in Ecclesia prius non fuit, sed alienus in totum & profanus venit: baptizandus est, ut ovis fiat, quia una est aqua in Ecclesia sancta quæ oves faciat. Epist. 71. § 2. p.

baptized. But this, says he, makes nothing against us, for we now observe the very same; Those who were baptized here, and from us went over to the Hereticks, if afterwards being sensible of their Error they return to the Church; we only absolve them by the Imposition of Hands, because once they were Sheep, and as wandering and straying Sheep the Shepherd receives them into his Flock; but if those that come from Hereticks were not first baptized in the Church, they are to be baptized, that they may become Sheep; for there is but one Holy Water in the Church, that makes Sheep.

But that this Imposition of Hands was the same with Absolution, will most evidently appear from the Opinion or Determination of Stephen, and from Cyprian's Answer thereunto.

Stephen's Opinion or Determination was

Si quis ergo à quacunque Heresi venerit ad nos, nihil innovatur, nisi quod traditum est, ut manus illi imponatur in penitentiam. Apud Cyprian. Epist. 74. § 1. p. 229.

If any shall from any Heresie come unto us, let nothing be innovated or introduced besides the old Tradition, which is, that Hands be imposed on him as a Penitent.

Now unto that part of this Decree which asserts the Reception of Hereticks

reticks only by Absolution, or the Imposition of Hands in Penance to be a Tradition, descended down from their Predecessors.

Cyprian replies, ¹ That he would observe it as a Divine and Holy Tradition, if it were either commanded in the Gospel, and the Epistles of the Apostles, or contained in the Acts, that those who came from Hereticks

should not be baptized, but only Hands imposed on them for Penance, or, as Penitents; but that for

his part, ² he never found it either commanded or written, that on an Heretick Hands should be only imposed for Penance, and so he should be

admitted to Communion. Wherefore he on his side concludes and determines,

³ Let it therefore be observ'd, and held by us, that all, who from any Heresie are con-

¹ Si ergo autem evangelio præcipitur, aut in Apostolorum Epistolis, aut Actibus continetur, ut à quacunque Hæresi venientes non baptizantur, sed tantum manus illis imponatur in Pœnitentiam, observetur hæc divina & sancta traditio. *Ibid.* § 2. p. 229.

² Retro nusquam omnino præceptum est, neque conscriptum, ut Hæretico tantum manus in pœnitentiam imponatur, & sic ei communicetur. *Ibid.* § 4. p. 229.

³ Observetur itaque à nobis & tenetur — ut omnes qui ex quacunque

*Hæresi ad Ecclesiam
convertuntur, Ecclesie
unico legitimo baptismo
baptizantur, exceptis his
qui baptizati in Ecclesia
prius fuerant, & sic ad
Hæreticos transferant, hos
enim oportet, cum rede-
ant, acta penitentia per
manus impositionem so-
lam recipi; & in ovile,
unde erraverant a Pasto-
re restitui. Ibidem §16.p.
232.*

*verted to the Church,
be baptized with the
one lawful Baptism of
the Church, except
those who are for-
merly baptized in the
Church, who when
they return, are to be
received by the alone
Imposition of Hands
after Penance into the
Flock, from whence*

they have strayed.

So that these Instances do as clearly prove, that they meant by their Imposition of Hands, Absolution, as the former Instances do, that they meant Confirmation, and both of them together plainly shew and evidence Confirmation and Absolution to be the very self-same thing; for since they promiscuously used and indifferently applied these Terms, and that very thing, which in some Places they express by Confirmation, in others they call Absolution, it necessarily follows, that there can be no essential or specifical difference between them, but that they are of a like numerical Identity or Sameness. But

Secondly;

Secondly, I now come in the next place to demonstrate, that together with the Bishop, and sometimes without the Bishop, Presbyters did absolve by Imposition of Hands. That they did it, together with the Bishop, several places of Cyprian abundantly prove, *Offenders*, saith he, ¹ *Receive the right*

of Communion by the Imposition of Hands of the Bishop, and of his Clergy. And, No Criminal can be admitted to Communion, unless the Bishop and Clergy have imposed Hands on him. And that some-

times they did it without the Bishop (always understanding his leave and permission) is apparent from the Example of Serapion, who being out of the Churches Peace, and approaching the hour of Dissolution, ² *sent for*

one of the Presbyters to Absolve him, which the Presbyter did, ac-

cus tū sū, et dicunt, et maledicta et excommunicati iudicantur pccatores, aditantes, in dilectis a pccatis tuis. Ex Epist. Alexand. apud Euseb. lib. 6. cap. 44. p. 246.

¹ Per impositionem manus Episcopi & Clerici communicationis accipiunt. Epist. 10. § 2. p. 30.

² Nec ad communicationem venire quis possit, nisi prius illi & ab Episcopo & Clero manus fuit imposita. Ep. 12 § 1. p. 47.

³ Τῶν πρεσβυτέρων μοι πνὰ κάλεσον — κατὰ τῆς ὁμοῦ ἐκείνου ἀποστολῆς, τὰς ἀπαλλοτρίωνται. Ex Epist. Alexand. apud Euseb. lib. 6. cap. 44. p. 246.

according to the Order of the Bishop, who had before given his Permission unto the Presbyters to absolve those, who were in danger of Death. And as the Bishop of Alexandria gave his Presbyters this Power, so likewise did Cyprian Bishop of Carthage, who when he was in Exile, ordered his

¹ Si premi infirmitate aliqua & periculo cœperint, exomologesi facta, & manu eis a vobis in pœnitentiam imposita.

Epist. 14. § 1. p. 41.

² Si incommodo aliquo infirmitatis periculo occupati fuerint, non expectata præsentia nostra apud Presbyterium quemcunque præsentem—Exomologesi facere delicti sui possint; ut manu eis in pœnitentiam imposita veniant ad Dominum cum pace. *Epist.* 13. § 1.

p. 39.

Clergy ¹ to confess and absolve by Imposition of Hands, those who were in danger of Death. And

² If any were in such condition, they should not expect his Presence, but betake themselves to the first Presbyter they could find, who should receive their Confession, and absolve them by Imposition of Hands.

So that it is evident that Presbyters, even without the Bishop, did absolve Offenders, and formally receive them into the Churches Peace by Imposition of Hands.

Now then, If the Imposition of Hands on Persons just after Baptism, and the Imposition of Hands at the Restitution of Offenders

Offenders was one and the self-same thing; and if Presbyters had Power and Authority to perform the latter, I see no reason why we should abridge them of the former; both the one and the other was Confirmation; and if Presbyters could confirm at one time, why should we doubt of their Right and Ability to perform it another time? If it was lawful for them to impose Hands on one occasion, it was as lawful for them to do it on another.

§ 9. From the precedent Observation of the Identity of that which we now distinguish by the Names of Confirmation and Absolution, it necessarily results, that Confirmation was not like Baptism, only once performed, but on many Persons frequently reiterated: All Persons after Baptism were confirmed, that is, by the Imposition of Hands and Prayer, the Holy Ghost was beseeched to descend upon them, and so to fortifie them by his Heavenly Grace, as that they might courageously persevere in their Christian Warfare to the Lives end; but if it should so happen, as oftentimes it did, that any so confirmed should fall from the Christian Faith, and be for a time excluded the Churches Peace, when they

were again admitted, Hands were again imposed on them, and the Holy Spirit again invoked, to strengthen them with his Almighty Grace, by which they might be upheld to the Day of Salvation; and so as often as any Man fell, and was restored to the Churches Communion, so often was he confirmed, and the Holy Ghost entreated more firmly to establish and settle him.

CHAP.

CHAP. VI.

§ 1. Of the Lord's Supper: The Time when administered. § 2. Persons that received it, none present at the Celebration there of besides the Communicants. § 3. The manner of its Celebration: In some places the Communicants first made their Offerings. § 4. The Minister began with a Sacramental Discourse, or Exhortation: Then followed a Prayer, consisting of Petitions and Praises, which consecrated both the Elements at once. § 5. After that the Words of the Institution were read. § 6. Then the Bread was broken, and the Wine poured out, and both distributed: Diversity of Customs in the manner of the Distribution. § 7. The Posture of Receiving. § 8. After they had Communicated they sung a Psalm, and then concluded with Prayer, and a Collection for the Poor.

§ 1. **T**HE first of the Christian Sacraments having been so largely discussed, I now come to treat of the other, viz. The Lords Supper; in the
 1 4 handling

134 The Worship, Ceremonies, &c.

handling of which I shall enquire into these three things : 1. The Time. 2. The Person. And ; 3. The manner thereof.

First, As for the time of its Celebration : In general, it was at the Conclusion of their Solemn Services, as *Justin Martyr* writes, 'that

Apolog. 2. pag. 97. after they had Read, Sung, Preached and

Prayed, then they proceeded to the Administration of the Eucharist. But as for the particular part of the Day, that seems to have been according to the Circumstances and Customs of every Church. In *Tertullian's* Age and Country they received

it ² at Supper-time ;

² In tempore victus. from which late Assembling, it is probable, that the Hea-

thens took occasion to accuse them of putting out the Lights, and promiscuously mingling one with another. Which Accusation may be read at large in *Justin Martyr's* Dialogue with *Tryphon*, in *Minutius Felix*, and the Apologies of *Tertullian* with *Athenagoras*. But whether this was then their constant Season in times of Peace, I know not ; this is certain, that in times of Persecution they laid hold

hold on any Season or Opportunity for the enjoying of this Sacred Ordinance: whence *Textullian* tells us of their receiving the Eucharist in their Antelucan Assemblies, or, in their Assemblies before Day. And *Pliny* reports, that in his time the Christians were wont to meet together before it was light, and to bind themselves by a Sacrament.

Cyprian writes that in his Days they administered this Sacrament both Morning and Evening. And, That as Christ administered the Sacrament in the Evening, to signify the Evening and end of the World. So they celebrated it in the

Morning, to denote the Resurrection of their Lord and Master.

¹ Eucharistiae Sacramentum etiam antelucanis coetibus. *De Coron. Milit. p. 338.*

² Ante lucem convenire, — sequi Sacramento obstringere. *Epist. ad Trajan.*

³ In matutinis Sacrificiis — cum ad coenandum venimus, mixtum calicem offerimus. *Epist. 63. § 12. p. 177.*

⁴ Christum offerre oportebat circa vespere diei, ut hora ipsa Sacrificii ostenderet occasum & vespere mundi — Nos autem resurrectionem Domini mane celebramus. *Ibidem.*

All that can be gathered from hence is, That they did not deem any particular part of the Day necessary to the Essence of the Sacrament, but every Church regulated its self herein according to the Diversity of its Customs and Circumstances.

§ 2. As for the Persons Communicating, they were not indifferently all that professed the Christian Faith, as Ori-

Οὐ παντ χρῆται
μὴ χρῆται πρὸ ἀφ' ἧς, ἢ
μὴ πρὶν ἐκ τῆς ποιεῖν.
Com. in Johan. Vol. 2.
Tom. 26. p. 345.

such as were in the number of the faithful, ² such as were baptized, and received both the Credo-nicals and Practicicals of Christianity. That is, who believed the Articles of the Christian Faith, and lead an holy and a pious Life. Such as these, and none else, were permitted to Communicate.

7. Ἡ τερτὴ ἀντι-
 λήκοι παρ' ἡμῶν δι-
 ούσα, ἡ ἀντιμετάλη-
 πος τοῦ ἔξουθεν ἢ τοῦ
 πονητοῦ ἀλλοτρίου καὶ
 ἀλλοτρίου ἀπὸ ἡμῶν,
 καὶ ἀποδοῦναι πρὸς ἀπο-
 στας ἀμαρτιῶν, καὶ εἰς ἀ-
 ναγγέννησιν λαοῦ, καὶ
 ἵνα βίωσιν οἱ ὁμοῦ
 παρέδωκεν. Just. Martyr.
 Apolog. 2. p. 97.

NOW

Now since none but the Faithful were admitted, it follows that the Catechumens and the Penitents were excluded; the Catechumens because they were not yet baptized, for Baptism always preceded the Lords Supper, as *Justin Martyr* says, 'It is not law-

ful for any one to partake of the Sacramental Food, except he be baptized.

The Penitents, because for their Sins they were cast out of the Church, and whilst excluded from the Peace thereof, they could not participate of the Marks and Tokens of that Peace, but were to be driven therefrom, and not admitted thereto, 'till they

had fully satisfied for their Faults, lest otherwise they should profane the Body of the Lord, and drink his Cup unworthily, and so be guilty of the Body and Blood of the Lord.

Ἡς ἕνεκα ἀλλὰ μα-
ταχὲν ἔχον ἐόν, ἡ
λεσαμένῳ τῷ ἁγίῳ
σέως ἀμαρτιῶν, καὶ οἷς
ἀναγγέλλουσιν αὐτῶν. *Ap-
polog. 2. p. 97, 98.*

Ante actam peni-
tentiam, offerre lapsis
pacem, & Eucharistiam
dare, id est, sanctum Do-
mini corpus profanare
audeant, cum scriptum
sit : Qui ederit panem,
aut biberit calicem Do-
mini indignè, reus erit
Corporis & Sanguinis
Christi. *Cyprian. Epist.
11. § 1. p. 92.*

Hence

Hence when the other parts of Divine Worship were ended, and the Celebration of the Eucharist was to begin, the Catechumens, Penitents, and all, except the Communicants, were to depart,

as *Tertullian* says hereof, *Pious Initiations drive away the Profane.* These being Mysteries

which were to be kept secret and concealed from all, except the Faithful; inasmuch as to others the very method and manner of their Actions herein were unknown, which was observed by the Pagans, who objected to the Christians the Secrecy of their Mysteries, which Charge *Tertullian* does not deny, but con-

Ex forma omnibus mysteriis silentii fides adhibeatur, Samothracia & Eleusinia reticentur. Apolog. cap. 7. p. 674.

telling it, answers, *That that was the very Nature of Mysteries to be concealed, as Ceres's were in Samothracia.*

§ 3. The Catechumens with others being gone out, and none remaining but the Faithful, the Celebration of the Eucharist next followed; which brings me to the enquiry of the Third thing, viz. The

The manner of the Celebration thereof. But before I meddle therewith, I shall briefly premise this Observation, viz. That in some places, as in *France* and *Africa* the Communicants first made their Offerings, presenting according to their Ability, Bread, or Wine, or the like, as the first Fruits of their Encrease, ¹ *It being our Duty*, as *Irenaus* writes, to offer unto God the first Fruits of his Creatures, as *Moses* saith, Thou shalt not appear empty before the Lord.

² *Not as if God wanted these things, but to shew our fruitfulness and gratitude unto him.*

Wherefore *Cyprian* thus severely blam'd the rich Rich Matrons for their scanty Oblations,

³ *Thou art rich and wealthy, saith he, and dost thou think duly to celebrate the*

¹ Offerre igitur oportet Deo primitias ejus creature, sicut & *Moyſes* ait, non apparebis vacuus ante conspectum Domini Dei tui. *Lib. 4. c. 34. p. 262.*

² Non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint. *Lib. 4. cap. 32. p. 261.*

³ Locuples & dives es, & Dominicum celebrare te credis, quæ Corbogram omnino non respicis? Quæ in Dominicum sine Sacrificio venis, quæ

partem de Sacrificio, quod pauper obtulit, sumis? *De Opere & Eleemosyn. § 14. p. 354.*

Lord's

Lord's Supper, when thou refusest to give? Thou who comest to the Sacrament without a Sacrifice, what part canst thou have from the Sacrifice, which the Poor offer up?

These Offerings were employed to the Relief of the Poor, and other Uses of the Church; and it seems probable that a sufficient Quantity of that Bread and Wine was presented to the Bishop, or to him that officiated, to be employed for the Sacramental Elements, whose Consecration next succeeded, which in the main was after this following Manner.

§ 4. It is very likely, that in many Places the Minister first began with an Exhortation or Discourse touching the Nature and end of that Sacrament, which the Congregation were going to partake of, that so their Hearts might be the more elevated and raised into Heavenly Frames and Dispositions. This may be gathered from the History of an Exorcist Woman, related by *Firmilian*, who took upon her to perform many Ecclesiastical Administrations, as to Baptize and Celebrate the Lord's Supper, which last she

did *without the wonted Sermon, or Discourse.* Which seems

Sine Sacramento solita prædicationis. Apud Cyp. Epist. 75. § 10. p. 238.

seems to intimate, that in those days it was customary in Lesser Asia, and perhaps at Carthage too, for the Minister to make a Speech or Exhortation before the Participation of the Sacrament. But whether this Practice was universal, or more ancient than Firmilian, I cannot determine; this that follows was, viz. A Prayer over the Elements by him that Officiated, unto which the People gave their Assent, by saying Amen. This Prayer is thus described by

Justin Martyr, 'Bread and Wine are offered to the Minister, who receiving them gives Praise and Glory to the Lord of all through the Son, and the Holy Ghost; and in a large manner renders particular Thanks for the present Mercies, who when he hath ended his Prayers and Praise, all the People say Amen. And when the Minister hath thus given Thanks, and the People said

Ἦχος ὁ Θεὸς ὁ πατὴρ ὁ ἀδελφὸν ἀγαπᾷ,
καὶ ποθούμεν ὅπως, καὶ
νοούμεν, καὶ ἡμεῖς
λαβόμεν ἅγιον καὶ ἁγίον
τὸ πᾶσι τῶν ὅλων διὰ τοῦ
ὀνόματος τοῦ ἡμῶν καὶ τοῦ
πνεύματος τοῦ ἁγίου ἀ-
νακρίνομεν καὶ εὐχαρισ-
τοῦμεν τῷ κυρίῳ ἡμῶν ὅτι
ἐξ ὧν πάντες αὐτοὶ οὗτοι
πολλὰ ποιεῖται, ἔσονται
καὶ ταῖς εὐχαρί-
στις εὐχαριστοῦμεν, καὶ ἡ
παρὰ λαοῦ ἐκδομένη
λέγων Ἀμήν. Apolog. 2.
p. 27.

Ἐυχαισίνουσιν, καὶ ἡ
ἐκδομένη, καὶ ἡ ἐκδο-
μένη, καὶ ἡ ἐκδομένη
καὶ, διὰ τῶν, &c. Ibid.

Amen,

Amen, the Deacons distributed the Elements. And again,

Ἄρτος προσφέρεται καὶ ὄψος καὶ ὁ προσέως εὐχὰς δομοῖς καὶ εὐχαριστίας δὴ δύναμις αὐτῶ ἀναπύπτει, καὶ ὁ λαὸς ἐπαρρημύει λέγων τὸ Ἀμήν; καὶ ἡ διὰδοσις καὶ ἡ μεταλήψις. καὶ ὁ ἱερεὺς εὐχαριστῇ τῶν ἁγίων ἡγιασμένων. Ibid. p.98.

Bread and Wine are offered to the Minister, who to the utmost of his Abilities sends up Prayers and Praises, and the People say Amen; and then the Consecrated Elements are distributed.

From this Description by Justin Martyr of the Sacramental Prayer, we may observe these few things pertinent to the matter in hand:

I. That there was but one long Prayer antecedent to the Distribution of the Elements: For he says, That the Minister having received the Bread and Wine, he offered up Prayers and Praise unto God in a large manner; and when he had ended, the People said Amen.

II. That this long Prayer consisted of two Parts, viz. εὐχὰς, and εὐχαριστίας, as he calls them, that is, *Petition* and *Thanksgiving*; in the former they prayed for the Peace of the Church, the Quiet of the

the World, the Health of their Emperors, and in a Word, for all Men that needed their Prayers, as it is represented by Tertullian, * We pray, saith he, for the Emperours, for all that are in Authority under them, for the state of the World, for the Quiet of Affairs, and for the delay of the Day of Judgment. In the latter they gave God thanks for sending Christ, and for the Institution of that comfortable Sacrament, desiring his Blessing on, and Consecration of, the Elements then before them.

* Oramus pro Imperatoribus, pro ministris eorum ac potestatibus, pro statu Sæculi, pro rerum quiete, pro mora finis. *Apostol. cap. 39 p. 709.*

III. That by this one Prayer both the Elements were consecrated at once; for he says, *That the Minister took both Elements together, and blessed them, and then they were distributed.* He did not consecrate them distinctly, but both together.

§ 5. After Prayer was ended, they read the Words of Institution, that so the Elements might be consecrated by the Word, as well as by Prayer. Whence

K

Origen

Origen calls the Sacramental Elements

¹ Τὸ ἁγιαδέντ' ὁ λό-
γος Θεοῦ καὶ ἐντελεύξει ἁγ-
γὰ — πὶ ἁγιαζόμενον
βρώμα διὰ λόγου Θεοῦ
καὶ ἐντελεύξεως. Com. in
Matth. Vol. 1. p. 254.

² Quando mixtus ca-
lix & fractus panis per-
cipit verbum Dei, fit Eu-
charistia sanguinis & cor-
poris Christi. Lib. 5. cap.
4. p. 318.

Christ.

§ 6. The Elements being thus Confe-
crated, the Minister took the Bread, and

¹ Panis quem frangi-
mus — fractus panis. Lib.
5. cap. 4. p. 318.

us, and then gave it to the Deacons, who
distributed it to the Communicants, and
after that the Cup, which the Deacons in
the like manner delivered. So it was in

¹ Εὐχαριστοῦντες ὁ
τὸ ποιεῖν — διακο-
νοῖς ἰδίας ἐκείνῃ
παρόντων, μεταλαβεῖν
καὶ οἶνον. Apolog. 2. p. 97.

¹ The Food that is
sanctified by the Word
of God and Prayer.
And, that is hallow-
ed by the Word of
God, and Prayer.
And Irenaus writes,

² That when the
Bread and Wine per-
ceive the Word of
God, then it becomes
the Eucharist of the
Body and Blood of

brake it, ³ The Bread
which we break, or,
the broken Bread, as
it is styled by Irena-

Justin Martyr's time
and Country, ⁴ The
Element, saith he,

being

being blessed, the Deacons give to every one present of the Consecrated Bread and Wine. But in Tertullian's Time and Country the Minister, and not the Deacons, distributed the Elements,

¹ We receive, saith he, from no ones Hands but the Bishops. And yet at

the same Place not

² The Deacons offered the Cup to those that were present. So that herein there was a Diversity of Customs ;

In some places the Deacons delivered the Elements, in others the Bishop, or the Minister that consecrated them. But whether it was done either by Bishop or Deacons, it seems probable, that which of them soever did it, they delivered the Sacramental Bread and Wine particularly to each Communicant. I find but one Example to the contrary, and that was in the Church of *Alexandria*, where the Custom was to permit the People to take the Bread themselves from the Plate, or Vessel wherein it was consecrated, as

¹ Nec de aliorum manu, quam præsidentium sumimus. *De Coron. Milit.* p. 338.

many years after,

² Calicem Diaconus offerre præscentibus cepit. *Cyprian. de Lapsis*, § 20. p. 283.

¹ Τὴν εὐχαριστίαν πρὸς
διακείμαντες, ὡς ἐδθ^ο,
αὐτὸν δὲ ἔχασον τῷ λαῷ
λαβεῖν τὴν μυστήριον ὁπι-
τρέπεσιν. Stromat. lib. i.
p. 198.

single Communicant.

² Ἡ διακόνος καὶ ἡ
μετάληψις ἀπὸ τῆς εὐχα-
ριστήριον ἔχασον μυσ-
ταί. Apol. 2. p. 98.

So at Carthage in the time of Cyprian,

³ Calicem Diaconus
offerre præscentibus cæ-
pit. Cyprian. de lapsis, §
20. p. 283.

for Children and Sucking Infants to re-
ceive the Sacrament, unto whom it was
necessary particularly to deliver the Ele-
ments, since it was impossible for them
to take it orderly from the Hands of o-
thers: And therefore when a little suck-
ing Girl refused to taste the Sacramental

⁴ Diaconus—reluctan-
ti licet de Sacramento
calicis infudit. Ibid. p.
284.

is insinuated by *Cle-
mens Alexandrinus*;
but in most other
Churches it is like-
ly that the Elements
were particularly
delivered to every
Country of *Justin
Martyr*, where ² the
Deacons gave to each
one of the consecra-
ted Bread and Wine.

³ The Deacons offer-
ed the Cup to those
that were present. In
the time of which
Father it was usual

Wine, ⁴ The Dea-
con violently forc'd it
down her Throat.
So it was also at
Rome,

Rome, as appears from what Cornelius reports of his Antagonist Novatian, that when he administered the Sacrament, and divided and gave to each man his part; with his two Hands he held those of the Receiver, saying to him, Swear unto me by the Body and Blood of the Lord Jesus Christ, that thou wilt never leave my Party, to return to that of Cornelius; so forcing the miserable Receiver, instead of saying Amen, to say, I will not return to Cornelius.

Ποιήσεις γὰρ τὰς
προσφορὰς καὶ διανέ-
μων ἐκάσῳ τὸ μέρϑ καὶ
ἐπιστῆς τὸ ποθμνύειν ἀν-
τὶ τῆς εὐλογεῖν τὰς τα-
λαιπώρας ἀνδρώπες ἀ-
ναγκάζει καὶ ἔχων ἀμφο-
τέραις ταῖς χερσὶ τὰς τῆς
λαβόντϑ, καὶ μὴ ἀ-
φείς ἐς τὸν ὁμνύοντες
εἰπωσι ταῦτα — ὁμοσον
μοι καὶ τῷ σῶματϑ, καὶ
τῷ αἵματϑ τῆς κρείε
ἡμῶν Ἰησοῦ Χριστοῦ μηδέ-
ποτε με καταλιπεῖν καὶ
ἐπιστρέψαι πρὸς Κορνή-
λιον, καὶ ὁ ἀδελϑὸν ἀν-
δρώπϑ — ἀντὶ τῆς εἰ-
πεῖν λαμβανόντϑα τὸ ἄρ-
τον ἐκείνον πὶ Ἀμὲν, καὶ
ἐπὶ ἀνῆξω πρὸς Κορνή-
λιον λέγει. Apud Euseb.
lib. 6. cap. 43. p. 245.

§ 7. As for the Posture of receiv-
ing, at Alexandria the Custom was to
stand at the Ta-
ble, and receive the
Elements, which
may be supposed to
have been after this
manner: The Bread and Wine being

Ἐπεπύκνῳ ὁδοῦντα.
Ex Epist. Dionis. Alex-
and. apud Euseb. lib. 7.
cap. 43. p. 245..

K 3 conse-

consecrated, the Communicants came up in order to the Communion Table, and there standing received the Elements, and then returned to their places again. But whether this Practice was universal I know not, or whether any other postures were used, I cannot determin; only as for kneeling, if the Sacrament was Celebrated on the Lords Day, as usually it was, or on any other Day between *Easter* and *Whitsontide*, then no Church whatsoever kneeled; for as *Tertullian*

writes, *On the Lords Day we account it a Sin to worship kneeling, which custom we also observe from Easter to Whitsontide.*

¹ Die Dominico—
nefas ducimus— de ge-
niculis adorare, eadem
immunitate die Paschæ
in Pentecosten usque
gagidemus. *De Coron. Mi-
lit.* p. 340.

§ 8. The Elements being thus blessed, distributed, and received, they afterwards sung an Hymn or Psalm to the Praise and Glory of God, as *Tertullian*

writes, ² *Then every one sings an Hymn to God, either of his own Composition, or out of the Holy Scriptures.* Then fol-
lowed

² Quisque de Scriptu-
ris Sanctis, vel de pro-
prio ingenio, provocatur
in medium Deo canere.
Apolog. cap. 39. p. 710.

lowed for a Conclusion a Prayer of Thanksgiving to God Almighty for his inestimable Grace and Mercy; as the same *Tertullian*

saith, *Prayer concludes this Feast.* To

Oratio convivium dirimit. Ibidem.

which was subjoined a Collection for the Poor. When as

Justin Martyr re-

ports, *Every one*

that was able and

willing gave accord-

ing to his Ability, and

that that was gather-

ed, was committed to

the care of the Bishop,

who relieved therewith

the Orphans and Wi-

dows, the Sick and di-

stressed, Prisoners,

Travellers, Strangers,

and in a Word, all that had need thereof.

Οι ευπορεύτες ὃ καὶ
οἱ βολέομαι καὶ πρὸς
εἰσιν ἐκαστοῦ τῆς αὐτοῦ,
ὃ βέλεται, ἡ δὲ καὶ τὸ
συλλεγόμενον ἐκ τῶν
προσέσποντο πρὸς αὐτοῦ, καὶ
αὐτοῦ, ἐπικρεῖ ὁ οὐρανός
τε καὶ χύετο, καὶ τοῖς
διὰ τὸσον, ἢ ἡ ἀλλὰ
αἰτίαν λειτουργίας, καὶ
τοῖς ἐν δεσμοῖς ἔσσι, καὶ
τοῖς παρεπιδήμοις ἔσσι
ξένοις, καὶ ἀπλῶς τοῖς ἐν
χρείᾳ, ἔσσι καὶ δὲ μὴ ζήν-
ται. Apol. 2. p. 98, 99.

CHAP. VII.

§ 1. Of the Circumstances of Publick Worship. § 2. Of the Place thereof: In Times of Peace fixed Places for that end, metonymically called Churches. § 3. How those Churches were built. § 4. No Heliolines in those Places. § 5. Of the Time of Publick Worship. § 6. The First Day of the Week, an usual Time. § 7. Celebrated with Joyfulness, esteemed holy, and spent in an holy manner. § 8. Their Reasons for the Observation of this Day. § 9. The usual Title of this Day, The Lord's Day. § 10. Sometimes called Sunday, but never the Sabbath-Day. § 11. Saturday another Time of Publick Worship.

§ 1. **H**itherto I have spoken of the several particular Acts of the Publick Worship of the Ancients: I now come, according to my propounded Order, to enquire into the necessary Circumstances thereof. By which I mean such things as are inseparable from all humane Actions, as *Place* and *Time*, *Ha-*
bit,

In and Gesture. As for Habit, as much of that as is Controverted, I have spoken to already in that Chapter, where I discoursed of the Ministers Habit in Prayer. And as for Gesture, I have already treated of Worshipping towards the East. And of their Posture at the Reception of the Lord's Supper. There is nothing more disputed with reference thereunto, besides the bowing at the Name of Jesus, and the worshipping towards the Communion Table; but both these being introduced after my prescribed time, viz. above three hundred years after Christ, I shall say nothing to them, but pass on to the Discussing of the two remaining Circumstances of Publick Worship, viz. Place and Time.

§ 2. First. As for Place: This all will readily grant to be a necessary Circumstance of Divine Worship; for if we serve God, it is impossible, but that it must be in one place or other. Now one Query with respect hereunto may be, Whether the Primitive Christians had determined fixed Places for their Publick Worship? Unto which I answer, That usually they had, though it is true indeed, that in times of Persecution, or when

when their Circumstances would not permit them to have one usual fixed Place, they met where-

Πανμυθεῖον ἡμῶν *ever they could, in*
ἄγρον, ἄγρον, ἀγρον, ἐν *Fields, Deserts, Ships*
ἐρημίᾳ, ναύς, παρδοχείον, *or Inns.* Yet in times
δυσμωθίας. *Deonif. A-* of Peace and Sene-
lex, apud Euseb. lib. 7. c. nity they chose the
22. p. 268. most settled conve-

nient Place that they could get, for the Performance of their Solemn Services; which place, by a Metonymy, they called the *Church*. Thus at *Rome*, the place where the Christians met, and chose *Fa-*

Ἐν τῇ ἐκκλησίᾳ. *op, was the Church.*
Euseb. lib. 6. c. 29. p. At *Antioch* *Paulus*
229. *Samosatenus* Bishop

thereof, ordered certain Women to sing Psalms to his Praise *in the midst*
Ἐν μέσῃ τῇ ἐκκλη- *of the Church.* At
σία. *Apud Euseb. lib. 7.* *Carthage* the Bapti-
c. 30. p. 281. zed Persons renounced the Devil and all

his Works *in the*
** In Ecclesia. Tertul.* *Church.* And thus
de Coron. Milit. p. 336. *Tertullian* very

† In Lib. de Virgin Ve- frequently calls
land. their definite pla-
 ces for Divine Worship *Churches.*

§ 3. As for the Form of these Churches, or the Fashion of their Building, I find this Description of them in *Tertullian*,

The House of our Dove-like Religion is simple, built on high and in open View, respecting the Light as the Figure of the Holy Spirit, and the East as the representation

Nostre columbe domus simplex, etiam ineditis semper & apertis, & ad lucem, amat figuram Spiritus sancti, Orientem Christi figuram. *Advers. Valentinian.* p. 284.

of Christ. The meaning whereof is, that their Churches were erected on high and open places, and made very light and shining, in imitation of the Holy Ghost's Descent upon the Apostles at the Day of Pentecost, who came down with Fire, or Light upon them; and that they were built towards the East, in resemblance of Christ, whom they apprehended in Scripture to be called the East, concerning which Title, and the reason thereof, I have already discoursed in that Head concerning praying towards the East, unto which place, to avoid repetition, I refer the Reader.

§ 4. But tho they had these fixed Places or Churches for Conveniency and Decency, yet they did not imagin any such

Sanctity

Johns. 1847

p. 520.

344

— 100 —

268.

They scrupled not to

it were ³ in *Fields,*
Deserts, Ships, Inns
or Prisons, as was
the Case and Pra-
ctice of *Diomysus*
Bishop of *Alexan-*
dria.

Ans. So that the Primitive Practice and Opinion with respect to this Circumstance of Place was, That if the State of their Affairs would permit them, they had fixed places for their Publick Worship, called Churches, which they set apart to that use, for Conveniency and Decencies sake; but not attributing unto them any such Holiness, as thereby to sanctifie those Services that were performed in them.

I know nothing more with respect to Place, that requires our Consideration: I shall therefore now proceed to enquire into the Time of Publick Worship, under which will be comprehended the Primitive Fasts and Feasts.

§ 5. Time is as necessary a Circumstance to Religious Worship as Place; for whilst we are in this World, we cannot serve God at all times, but must have some determinate time to serve him in: That God's People therefore under the Law might not be left at an uncertainty when to serve him, it pleased the Almighty to institute the Sabbath, the Passover, and other Feasts, at which times they were to congregate and assemble together, to give unto God the Glory due unto his Name:

Name. And for the same end under the Evangelical Administration there are particular Days and Seasons appointed for the Publick and Solemn Worship of the Glorious and Eternal Lord, according to the Sayings of *Clemens Romanus*, God hath

¹ *Ὁρισμένοις καιροῖς καὶ ὅροις.* Epist. i. ad Corinth. p. 52. required us to serve him ¹ in the appointed times and seasons.

For which Reason we ought to serve him ² at those deter-

² *Κατὰ καιροὺς τελευτῶμεν.* Ibid. minated times. That so worshipping him

³ *Τοῖς προσταγμένοις καιροῖς.* Ibid. p. 53. ³ at those Command- ed Seasons, we may be blessed and accepted by him.

§ 6. Now the Principallest and chiefest of these prescribed Times was the first Day of the Week, on which they constantly met together to perform their Religious Services. So writes *Justin Martyr* ⁴ On the Day

⁴ *Τῇ δὲ τῷ ἡλίῳ λεγομένην ἡμέραν πάντων χωρὶς πόλεως ἢ ἀγρῶν μενόντων ὅτι τὸ αὐτὸ συναλίσσονται, &c.* A. polog. 2. p. 98. that is called Sunday, all both of the Country and City assemble together, where we preach and pray, and discharge all the other

other usual parts of Divine Worship. Upon which account those parts of God's Publick Worship are styled by *Tertullian*

The Lord's Days Solemnities. *Aurelius*,

who was ordained a

Lector, or a Clerk,

by *Cyprian*, is described in the Executi-

on of his Office,

by reading on the

Lord's Day. And

Pictorinus Petavio-

nensis represents,

this day, as an usu-

al time, wherein they

received the Lord's

Supper. Which was

observed by the

Heathen in *Minucius Felix*, who men-

tions the Christians

assembling to eat

¹ *Dominica Solennia.*
De Anima. c. 3. p. 530.

² *Dominico legit. Cy-*
prian. Epist. 33. p. 77.

³ *Die Dominico cum*
gratiarum actione ad pa-
nem exeamus. De Fabric.
Mundi apud D. Cave, p.
103.

⁴ *Epulas Solenni die*
coeunt. p. 215.

Essent soliti stato die
ante lucem convenire,
carmenque Christo quasi
Deo dicere secum invi-
cem, seque Sacramento
obstringere. Epist. ad Tra-
jan.

§ 7. This

§ 7. This was the Day which Ch-

¹ Ἀρχιερεὺς ἡμεῖς
τὸν τοῦ ὁπτι ἀναμνησθῆναι
ἡμῶν. Stromat. lib. 6.
p. 492.

² Diem Solis leticia
indulgemus. Apolog. cap.
16. p. 688.

³ Ἀπομνησθῆναι τοῦ ἡμεῖς
τὸν ὁπτι εἰς εὐφροσύνην.
Epist. Cathol. §
11. p. 244.

⁴ Κατὰ νεμεσίαν τοῦ
ἡμεῖς. Ad Magnel. p.
35.

thing on this day that had the least ten-
dency to, or the least appearance of Sor-
row and Grief; inasmuch that now they

⁵ Die dominico jeju-
nium nefas ducimus, vel
de geniculis adorare. Ter-
tul. de Cor. Mil. p. 339, 340.

⁶ Quantula est enim
apud nos interdictio ci-
borum duas in anno Heb-
domadas Xerophagiarum
nec totas, exceptis scilicet
Sabbatis & Dominicis offerimus Deo. Tertullian. de
Jejunio, p. 651.

men: Alexandrinus
calls ¹ the Chief of
Days, our Rest indeed
Which they obser-
ved as the highest
and supremest Fe-
stival, ² On Sunday
we give our selves to
Joy, saith Tertullian.
And before him
St. Barnabas, ³ We
keep the Eighth Day
with Gladness. And
Ignatius, ⁴ We ob-
serve the Lord's Day,
banishing every

⁵ esteemed it a Sin
either to fast or kneel
Even the Montanists
themselves, those ri-
gid Observers of
Fasts and Abstinences,
⁶ Abstained from
Fasting on this most
glad and joyful day.

This

This day they accounted Holy, as *Dionysius* Bishop of *Corinth*, in his Letter to the Church of *Rome*, saith, 'To day being the Lord's Day, we keep it holy. The way wherein they sanctified it, or kept it holy, was the employing of themselves in Acts of Divine Worship and Adoration, especially in the Publick Parts thereof, which they constantly performed on this day, as has been already proved; and in that fore-mentioned Letter, where *Dionysius* Bishop of *Corinth*, writ unto the Church of *Rome*, that that day being the Lord's Day, they kept it holy. The manner of sanctifying it is immediately subjoin- ed, ² In my faith he, we have read your Epistle, as also the first Epistle of *Clemens*. And *Clemens Alexandrinus* writes, ³ That a true Chri- stian, according to the Commands of the Gospel, observes the Lord's Day, by cast- ing out all evil

¹ Τὴν σήμερον ἐν κυ-
ριακὴν ἁγίαν ἡμετέραν δι-
ηγουμένη. Apud Euseb.
lib. 4. cap. 23. p. 145.

² Ἐν ᾗ ἀνεγνώσαμεν
ὑμῶν τὴν ἐπιστολὴν — ὡς
καὶ πρὶς προτέραν ἡμῶν
διὰ κληρικῶν γε-
γέσταν. Ibidem.

³ Οὐτὸς ἐποίησεν τὴν
καὶ τὸ εὐαγγέλιον διὰ
προφητείας, κυριακὴν
ἐκείνου τὴν ἡμέραν ποιῶν
ὅτ' ἀν' ἀποβάλλῃ σαυ-
τὸν νόημα καὶ γνώστον
προσλάβῃ, τὴν ἐν αὐτῷ
τῷ κυρίῳ ἀνάστασιν δοξά-
ζων. Strom. lib. 7. p. 535.

L

Thoughts,

Thoughts, and entertaining all good ones, glorifying the Resurrection of the Lord on that day.

§ 8. The Reason why they observed this Day with so much Joy and Gladness, was, that they might gratefully commemorate the glorious Resurrection of their Redeemer, that happened there-

¹ Ἀρχομεν τὴν ἡμέραν τὴν αὐτὴν ὡς εὐαγγελί-
ον, ἐν ᾗ καὶ ὁ Ἰησοῦς
ἀνέστη ἐκ νεκρῶν. Epist.
Catholic. § 11. p. 144.

² Κατὰ νεμεσίαν ἡμε-
ρὴν ζήσας, ἐν τῇ ᾗ ζῶν
ἡμεῖς ἀνέστημεν δι' αὐτοῦ.
Epist. ad Magnes. p. 35.

And so says Clemens Alexandrinus,

³ Κυριακὴν ἐστίν ἡ
τὴν ἡμέραν ποιεῖν — ἥτις
ἐστὶν αὐτῇ τῇ ὡς ἐκ ἀνα-
στάσεως. Seromat.
lib. 7. p. 535.

⁴ Τὴν δὲ τὴν ἡμέραν ἡμε-
ραν κοινῇ πάντες καὶ
συνάδουσι ποιεῖν, ἐ-
πειδὴ πρῶτη ἐστὶν ἡμέρα,
ἐν ᾗ ὁ Θεὸς τὸ ἀρχαῖον & ἡ

on. So writes St. Barnabas, ¹ We keep the eighth day with gladness, on which Christ arose from the Dead. So says Ignatius, ² Let us keep the Lord's Day, on which our Life arose through him.

³ He that truly observes the Lord's Day, glorifies therein the Resurrection of the Lord. Justin Martyr relates that ⁴ On Sunday the Christians assembled together, because it was the first Day of the Week,

Week, on which God out of the confused Chaos made the World, and Jesus Christ our Saviour arose from the Dead; for on Fry-day he was Crucified, and on Sunday he appeared to his Apostles and Disciples, and taught them those things that the Christians now believe.

τινὸς ἄλλου τρέμας, κἀ-
μον ἐποίησεν καὶ Ἰησοῦς
Χριστὸς ὁ ἀνέστης. Ὁ
πῆρ τῇ αὐτῇ ἡμέρᾳ ἐκ
ταφῶν ἀνέστη, τῇ 3ῃ οὖν
τῆς κεντρικῆς ἐκταφῆς
αὐτῶν, καὶ τῇ 4ῃ τῆς κεν-
τρικῆς, καὶ τῇ 5ῃ ἡμέρᾳ ἡ-
μερᾶ φατοῦς τῆς ἀνα-
στάσεως αὐτοῦ καὶ μαθηταῖς
ἐδιδάξατο πάντα ὅσα οἱ
ἐπισκοπεῖν καὶ ὁμοῦ ἀνα-
δυναμεν. Apolog. 1. p.
99.

And to the same purpose Origen adviseth his Auditors to pray unto Almighty

God, especially on the Lord's Day, which is a Commemoration of Christ's Passion; for the Resurrection of Christ is not only celebrated once a year, but every seven days.

* Maximè in Domini-
ca die, quæ passionis
Christi Commemoratrix
est; neque enim resurre-
ctio Domini semel in
Anno, & non semper
post septem dies celebra-
tur. In Isaiam. Homil. 5.

§ 9. From hence it was, that the usual Appellation of this Day both by the Greek and Latin Churches, was The Lords Day. So it is styled by Elemeus A-

¹ Strom. lib. 5. p. 437.
& lib. 7. p. 535.

² De Fabric. Mund. apud
Dr. Cave, Hist. literar. p.
193.

³ Dies Dominicus. A-
pud Cyprian. Ep. 59. § 3.
p. 164.

⁴ Dominicum diem.
De Idololat. p. 623.

⁵ *Dominicus*, that is, the Lords, without the ad-
dition of the Word Day, as it is thus
called *the* *Lord's*

⁶ *Ad Magnes. p. 35.*
⁷ *Epist. 33. p. 177.*

⁸ *Epist. 33. p. 177.*
⁹ *Epist. 33. p. 177.*

§ 10. So that the Lords Day was the
common and ordinary Title of this blef-
sed and glorious Day; though sometimes
in compliance with the Heathens, that
they might know what Day they meant
thereby, they called it in their Phrase,
Sunday, so termed because Dedicated to
the Sun.

Thus *Justin Martyr* informing the Hea-
thens of the Time and Manner of the
Christians

Alexandrinus, *the* *Lord's*
Day. And amongst
the Latins, by *Victo-
rinus Petavionensis*,
Dies Dominicus, *the*
Lords Day. As also
by an *African Sy-
nod*, And by *Ter-
tullian*. Sometimes
it is simply called
the *Lord's*, and, *Do-
minicus*, that is, the Lords, without the ad-
dition of the Word Day, as it is thus
called *the* *Lord's*
by *Ignatius*. And
Dominicus by *Cy-
prian*.

Christians or Assemblies, tells them *That on the Day called Sunday they met together for their Religious Exercises.* And, *That on Sunday they assembled together.*

And so *Tertullian* upon the same occasion lets the Heathens know that the Christians² indulged themselves on Sunday to Mirth and joyfulness.

Diem Solis letitiae indulgemus. Apolog. c. 16. p. 688.

But though they so far complied with the Heathens as to call *this Sunday*, yet I do not find that they ever so far indulged the Jews as to call it the *Sabbath Day*; for through all their Writings, as may be especially seen in *Tertullian*, and *Justin Martyr*, they violently declaim against *Sabbatizing*, or keeping the *Sabbath Day*, that is, the *Judaical Observation* of the *Seventh Day*, which we must always understand by the Word *Sabbatum* in the Writings of the Ancients; not the *Observation* of the *first Day*, or the *Lords Day*; for that was constantly celebra-

Advers. Judeos.

Dial. cum Tryphon.

ted, as it has been already proved, and by those who condemn the Observance of the Sabbath-Day, the Sanctification of the Lord's Day is approved and recommended, as by *Justin Martyr* and *Tertullian* in those Passages already cited, unto which we may add that clear Passage

Μηκέτι σαββατίζετε ἄλλῃ καὶ κυριακῇ, ἐν ἣ καὶ ἡμεῖς ἀνέτελλεν ὁ κύριος. *Epist. ad Magnes. p. 35.*

Κατὰ τὸ σαββατίζετε ἡμεῖς οὐκ ἐστὶν πᾶς φιλή-
χης, τὴν κυριακὴν, τὴν ἀναστάσιμον, τὴν ὁ πα-
τρὸς ἡμῶν καὶ ἡμεῖς ἀνέ-
τελλε, καὶ τὴν ἀναστά-
σιν ἡμεῖς ἐν κυρίῳ. *E-
pist. interpol. ad Magnes. p. 149.*

Christ.

§ 11. So that their not Sabbatizing did not exclude their keeping of the Lords Day, nor the Christian, but only the Ju-
daical

of *Ignatius*, 'Let us no longer Sabbathize, but keep the Lords Day, on which our Life rose. Or as it is more fully expressed in his interpolated Epistle, 'Instead of Sabbathizing, let every Christian keep the Lords Day, the Day in which Christ rose again; the Queen of Days, on which our Life arose, and Death was conquered by

daical Observance of the Sabbath, or Seventh Day; for the Eastern Churches, in compliance with the Jewish Converts, who were numerous in those Parts, performed on the Seventh Day the same publick Religious Services that they did on the First Day, observing both the one and the other as a Festival. Whence *Origen* enumerates ¹ *Satur-*

day as one of the four Feasts solemnized in his time;

¹ *Παροῦδ' ὅν. Cont. Cels. lib. 8. p. 391.*

though on the contrary, some of the Western Churches, that they might not seem to Judaize, fasted on *Saturday*, as *Victorinus Petavio-*

nensis writes, ² *We use to fast on the Seventh Day. And, It is our custom then to fast, that we may not seem with the Jews to observe the Sabbath.*

² *Die septima—solemus superponere — Parasceve superpositio fiat, ne quod cum Judæis Sabbatum observare videamur. De Fabric. Mun. apud D. Cave. p. 103.*

So that besides the Lord's Day, *Saturday* was an usual Season whereon many Churches solemnized their Religious Ser-

vices. As for those other times, in which they Publickly assembled for the Performance of Divine Worship, they will fall under the two General Heads of *Times of Fasting* and *Times of Feasting*, of which in the following Chapters.

CHAP. VIII.

§ 1. Of the Primitive Fast, two-fold, Occasional and Fix'd. Of Occasional Fast, what they were, and by whom appointed.

§ 2. Of fix'd Fast, two-fold, Weekly and Annual: Wednesdays and Fridays weekly Fast; till what time of the Day observed, and why observed. § 3. One necessary Annual Fast, viz. Lent. Why they fasted, at Lent, and how long Lent lasted. § 4. Of the manner of their Fast. Three sorts of Fast, viz. Statio, Jejunium, and Superpositio. What those several kinds were, and at what times observed.

§ 1. **I**N this Chapter I shall make an Enquiry into the Primitive Fast, which may be considered in a two-fold respect, either as Occasional, or Fix'd.

Occasional Fast were such, as were not determined by any constant fixed Period of Time; but observed on extraordinary and unusual Seasons, according as the Variety and Necessity of their Circumstances did require them. Thus in
Times

Times of Great and Imminent Danger either of Church or State, when by their Sins they had kindled God's Wrath and Fury against them, that they might divert his Vengeance, and appease his offended Majesty, they appointed set Days and Times for the Abasing of themselves before the Lord, for the seeking of his Face by Prayer and Fasting, abstaining from the Food of their Bodies, and practising all external Acts of Humiliation, as so many Indications of the internal Contrition of their Hearts and Souls. So Cyprian in the time of a sharp Persecution ad-

* *Ad placandum atque exorandum Dominum, non voce sola, sed & jejuniis, & lachrymis, & omni genere deprecationis ingemiscamus. Epist. 8. § 1. p. 22.*

approaching Persecution, he writ to Cornelius Bishop of Rome,

* *Quoniam providentia Domini monentis instruitur — appropinquare jam certaminis & agonis nostri diem, jejuniis, vigiliis, orationibus*

*fed his Flock * To seek to appease and pacifie the Lord, not only by Prayers, but by Fastings, and by Tears, and by all kind of Intreaties. And when the same Father foresaw an*

** That since God was pleased in his Providence to warn them of an approaching Fight and Tryal, they ought with*

with their whole Flocks
diligently to fast and
watch, and pray, to
give themselves to
continual Groans, and
frequent Prayers; for
these are our Spiritual
Arms, that make us
firmly to stand and
persevere.

Tertullian jeers the
Heathens, ' That in
times of Danger or
great necessity, after
they had voluptuously
and sensually glutted
themselves, they then
ran to the Capitol, and
with all outward Signs
of Idumity, depre-
cated Gods Judgments,
and implored his mer-
cy, whilst in the mean
time they were Eno-
mies unto him. But,
says he, We on such
Emergencies and Oc-
casions abstain from
all things; give our
selves wholly to fa-
sting, roll our selves

insistere, cum omni plebe
non desinamus, incum-
bamus gemitibus assidu-
is, & deprecationibus cre-
bris, hæc sunt enim no-
bis arma coelestia, quæ
stare & perseverare for-
titer faciunt. *Epist.* 57. §
3. p. 159.

' Denique cum ab im-
bribus æstiva, hyberna
suspendunt, & annus in
cura est, vos quidem quo-
tidie pasti, statimque
pransuri, balneis & cau-
ponis & lupanaribus o-
perati, Aquilicia Jovi im-
molatis, Nudipedalia po-
pule denunciatis, Coelum
apud Capitulum que-
ritis, nubila de laqueari-
bus expectatis, averfi ab
ipso & Deo & Coelo. Nos
vero jejunis aridi, & om-
ni continentia aspersi ab
omni vite fruge dilati,
in sacco & cinere volu-
tantes, invidia Coelum
tundimus, Deum tangi-
mus, & cum misericor-
diam extorserimus, Ju-
piter honoratur. *Apolog.*
cap. 40. p. 711.

in Sackcloth and Ashes ; thus incline God as it were to repent, to have Mercy and Compassion upon us ; for by this way God is honoured.

These Occasional Fasts were appointed by the Bishops of every Church, as they saw fit and necessary. So writes Tertullian,

¹ Episcopi universa Plebi mandare jejunia absolent—ex aliqua sollicitudinis ecclesiastica causa. De Jejun. p.650.

The Bishops are wont to ordain Fasts for their Churches, according as the Circumstances of the Churches require.

§ 2. The next sort of Fasts, were set or fixed ones, that is, such as were always observed at the same Time and Season ; and these again were two-fold, either Weekly or Annual. First, Weekly. These were kept every Wednesday and Friday, as Clemens Alexandrinus relates

² Τῆς νηστείας — τῆς πενθήμερης καὶ τῆς ὀρθρινῆς. Strom. lib. 7. p. 534.

that ² they fasted on every Wednesday and Friday. These Fasts were commonly called Stations, in allu-

sion to the Military Stations, or the Soldiers standing, when on the Guard. Thus

Tertul-

Tertullian mentions,

¹ Their Stationary Days. And writes

that ² Wednesdays and Fridays were Stations. On these

Stationary Days their Fasts ended

³ at three a Clock in the Afternoon; whence

they are called by Tertullian, ⁴ The half

Fasts of Stations. Though some on

Fridays lengthened out their Fasts till

Evening.

Why they fasted on Wednesday rather

than on any other Day of the Week, I

cannot find; but on Friday they chose

to fast because Christ

was Crucified there-

on.

¹ Stationum dies. De Orat. p.661.

² Stationibus quartam & sextam Sabbati dicamus. De Jejunio, p. 651.

³ Non ultra nonam decinendum. Tertul. de Jejun. p.648.

⁴ Stationum Semijunia. Ibid. p.650.

⁵ Jejunium facimus. Viſtor. Petri. apud D. Cave, p.103.

⁶ Ob Passionem Domini. Viſtor. Petri. ubi antea.

§ 3. The next sort of fixed Fasts is such as are annual, of which kind they had but one, viz. Lent. And indeed besides this, they had no other necessary fixed Fast, neither Weekly nor Yearly; the Faithful were not strictly obliged to the

the observation of any other, as will be evident from what follows.

It is true, they fasted *Wednesdays* and *Fridays*, but this was *ex Arbitrio*, of their own Free Will and Choice, not *ex imperio*, of Command or Necessity. For when the *Montanists* began to impose as a Duty other stinted Fasts, they were for so doing branded as

Ἡ ἑρῆσις τῶν ἡμερῶν
καὶ τῶν αὐτῶν ἡμέρων
ἐστὶν ἡ ἀρετὴ τῶν
ἐκείνων, ὡς καὶ τῶν
ἄλλων. Ἀπὸ Εὐσεβίου.
lib. 5. cap. 18. p. 184.

Hereticks, Who, saith Apollonius concerning Montanus, is this new Doctor? His Works and Doctrin evidently declare him, this is he that

teaches the Dissolution of Marriages, and prescribes Fasts. And for the same Practice they were accused by the Orthodox, for

Galatis nos quoque
persecuti sunt Observato-
res dierum, & mensium
& annorum. Tertul. de
jejun. p. 645.

Galaticising, or committing the Error of the Galatians in observing Days, and Months, and Years.

But that the Ancients esteemed Lent to be the only necessary fixed Fast, and any other, even the Stationary Days to be indifferent, will appear most evidently from this ensuing Passage of Tertullian,

Tertullian

Tertullian being now a *Montanist*, and defending their prescribed Fasts against the Orthodox, thus jeeringly exposes the Opinions of his Adversaries with respect to the necessary determined times of Fasting.

Forsooth, saith he, they think that according to the Gospel, these days are to be prescribed Fasts, wherein the Bridegroom was taken away, (i.e. Lent) and these so be the only Fasts of Christians, the Legal and Prophetic Fasts being abolished; and that for others we may indifferently fast, according to our Will, not out of necessity or command, but according to our circumstances and conditions, and that so the Apostles observed, commanding no other

Certè in evangelio illos dies jejuniis determinatos putant, in quibus ablatu est sponsus: & hoc esse non solos legitimos jejuniorum Christianorum abolitis legalibus, & prophetis veteribus. — Itaque de cætero indifferenter jejunandum ex arbitrio, non ex imperio novæ disciplinæ pro temporibus & causis universisque: Sic & Apostolos observasse, nullum aliud imponentes jugum certorum & in commune omnibus obeandorum jejuniorum: proinde ne stationum, quæ & ipsæ suos quidem dies habent quarte ferie & sextæ, passim tamen currunt, neque sub lege præcepti neque ultra supremam diem, quando & orationes ferè hora nona

concludat de Petri exemplo quod alii referunt. De Jejunio, p. 642.

fixed

fixed and common Fasts besides this; no, not the Stationary Days, which indeed they keep on Wednesdays and Fridays, and do all observe, but yet not in obedience to any Command, or to the end of the Day, but Prayers are concluded at three a Clock in the Afternoon, according to the Example of Peter in the Acts.

So that from hence it is evident, That the Orthodox apprehended themselves to be free from the necessary Observation of the Stationary Fasts, and to be only strictly obliged to fast on those Days, wherein the Bridegroom was taken away, or on Lent, from which Periphrasis of Lent we may collect both the Reason and the Duration thereof.

First, The Reason thereof, or the Ground on which they founded the necessity of this Fast, and that was on that Saying of Christ, in *Matth. 9. 15.* *The Days will come when the Bridegroom shall be taken from them.* This they imagined to be an Injunction of Christ to all his Followers, to fast at that time, when the Bridegroom should be taken away. The Bridegroom they esteemed to be Christ, the time when he was taken away, his Crucifixion, Death, and continuing under the

the Power of Death to the instant of his Resurrection, during which time they thought themselves by the forementioned Command obliged to fast.

Secondly, From hence we may observe the Duration of this Fast, or how long it was continued, and that was, from the time that Christ the Bridegroom was taken away, to the time that he was restored again, that is, from his Passion to his Resurrection. Now according to their Various Computations of the beginning and end of Christ's being taken away, so was the Duration of their Fast; some might reckon from Christ's Agony in the Garden, others from his being betrayed by Judas. Some again from his being fastned to the Cross, and others from his being actually dead; and so according to these Diversities of Computations were their Fasts either lengthened or shortned. This we may probably suppose to be the occasion of the different Observations of this Fast with respect to its Duration, as we find it in *Irenaus*,

Some, says he, esteem, that they must fast but one Day, others two, others more, and

*Οἱ μὲν γὰρ οἰοῦνται
μίαν ἡμέραν δεῖν αὐτὸς
νηστεῖν, οἱ δὲ δύο, οἱ δὲ
καὶ πλείονας, οἱ δὲ τεσσα-
some*

M

ἐκείνη ἡμέρᾳ ἡμεῖς
 οὐ κατεσθίμεν οὐκ
 ἔπιπινον ἡμεῖς αὐτοί.
 Apud Euseb. lib. 5. cap.
 24. p. 193.

some allow to this Fast
 forty Hours. Which
 last space of Time
 seems to have been
 their general and

common Allowance: Whence this Fast
 was afterwards called *τεσσαράκωστη*, or, *Qua-*
dragesima, that is, not a Fast of Forty
 Days, in imitation of Christ's Fasting in
 the Wilderness, but a Fast of Forty
 Hours, beginning at Friday Twelve a
 Clock, about which time Christ was dy-
 ing, and ending Sunday Morning, when
 Christ arose. So that from Twelve a
 Clock Good Friday, as we call it, when
 Christ the Bridegroom was taken away,
 they fasted, in obedience to his Com-
 mand, as they imagined, till Sunday
 Morning, when he was found again by
 his Resurrection, at which time they for-
 got their Sorrow and Mourning; con-
 cluded their Fast, and began the joyful
 Festival of Easter, or of Christ's Resur-
 rection.

§ 4. As for the manner of their Fasts,
 we may observe them to be of three
 sorts, viz. *Statio*, *Jejunium*, and *Superpo-*
sitio; *Station*, *Fasts*, and *Superposition*; all
 which three are at once mentioned by

Victorinus

Victorinus Petavionensis, ¹ We fast, says he, till the ninth hour, or till evening, or there is a Superposition till the next morning.

¹ Usque ad horam nonam jejunamus, usq; ad vesperam, aut superpositio usque in alterum diem fiat. *De Fabric. Mon.* apud D. Cave, p. 103.

I. There was the Fast of Stations, which ended at Three a Clock in the Afternoon, or at the Ninth Hour, as it is called in the fore-cited Passage of *Victorinus Petavionensis*. This sort of Fasting was used on *Wednesdays* and *Fridays*, which Days, as we have shewn before, were called Stationary Days, and on them Divine Services were ended at Three a Clock in the Afternoon, for which Reason *Montanizing Tertullian* terms them, ² *The Half Fasts of Stations*.

² Stationum semijejunia. *De Jejun.* p. 650.

II. The next sort was strictly called *Jejunium*, or a *Fast*; which, according to the forecited place of *Victorinus Petavonensis*, lasted till Evening: Of this sort, it is probable, their Occasional Fasts were, as *Tertullian* writes,

³ In times of necessity and danger we dry up

³ Denique cum ab imbris aestiva, &c. Nos jejunius aridi, &c. *on*
M 2

ni continentia asperfi.—
Invidia Cœlum tundi-
mus. *Apolog. cap. 40. p.*
711.

our selves with Fa-
sting, abstain from
all Meat, roll our
selves in Dust and
Ashes, and by these means cause God to
have mercy upon us. Though it is also
likely, that in times of more eminent
Danger they extended these Fasts unto
that of *Superposition*.

The Second sort of Fasts was observed
by some on *Fridays*, who turned the Sta-
tion into a Fast, as *Victorinus Petavionen-*
sis writes, ¹ On Fri-

¹ Ob Passionem Do-
mini Jesu Christi aut
Stationem do, aut jeju-
nium facimus. *De Fa-*
bric. Mund. apud D. Cave,
p. 103.

day, in Commemora-
tion of the Lord's
Passion, I either keep
a Station, or observe
a Fast.

III. The last sort of Fasts was called
Superposition, or, as by the Greeks, *ὑπερ-
θεσις*, which lasted till the Morning of the
next Day, according to that of *Victorinus*

² *Superpositio usque*
in alterum diem fiat. De
Fabric. Mandi apud D.
Cave, p. 103.

Petavionensis, ² Let
Superposition be done
till the next Day.

As for the Times when this Fast was
observed, I find that in some of the
Western Churches they so kept every
Saturday

Saturday throughout the Year, fasting thereon till Midnight, or till the beginning of Sunday Morning, as *Victorinus Petavioniensis* says,

Let Superposition be done on Saturday, lest we should seem to observe the Jewish Sabbath. But

Parasceve superpositio fiat, ne quod cum Judæis Sabbatum observare videamur. *Ibid.* p. 103.

not only in these, but in other Churches also, they so fasted on *Easter Eve*, or on the Saturday preceeding that Sunday, which being *Lent*, was so necessary and usual, that *Tertullian* enumerating those particular Acts of Divine Worship, that a Christian Woman could not freely perform, if married to a Pagan Husband, reckons this

as one, ² That on *Easter Eve* she could not stay up, and watch that Night:

² Quis Solennibus Paschæ abnoctantem securus sustinebit. *Ad Uxor. lib. 2. p. 429.*

But to please her Husband, must be diverted from this necessary Fast, that usher'd in the Glorious Festival of *Easter*, which brings me in the next place to enquire into this, and their other Feasts, of which in the ensuing Chapter.

CHAP. IX.

§ 1. Of the Primitive Feasts, two-fold, Occasional, and Fix'd. § 2. Of Easter. § 3. Of Whitsunday. § 4. Of Christmas: On what Day of the Year Christ was born. § 5. Of Epiphany. § 6. Besides these no other Feasts in Commemoration of Christ, The Virgin Mary, or the Apostles. The Apostles not called Saints in the Primitive Writings. § 7. Festivals in Commemoration of the Martyrs: Observed on the Annual Day of their Martyrdom. Persons appointed to take an exact Account of the Day of their Decease. § 8. Why those Festivals were observed. The Day of the Martyrs Death termed their Birth-days. § 9. The Place where these Festivals were Solemnized: Of the Burying-place of the Ancients. § 10. The manner of the Observation of these Festivals.

§ 1. **A**S the Primitive Faſts were two-fold, ſo likewiſe were their Feaſts, either Occaſional, or Fixed. As for thoſe that were Occaſional, I ſhall paſs

pass them over, because not controverted, and come immediately to enquire into their Fixed Feasts, which, as their Fasts, were also two-fold, either Weekly or Annual. Of their Weekly Feasts, which were *Sundays*, and in the Oriental Churches *Saturdays*, I have already discoursed, so that there only remains an Enquiry into their Annual Feasts, which, besides the Martyrs Festivals, were two, viz. *Easter* and *Whitsunday*, or at most Three, viz. *Easter*, *Whitsunday*, and *Christmas*, of each of which in their Order.

§ 2. I begin with *Easter*, as being the ancientest Feast of all, concerning which *Tertullian*

writes, ¹ *We Celebrate Easter in the first Month every Year. Cyprian mentions their ² Easter Solemnities. And Origen reckons ³ Easter as one of the*

¹ *Pascha celebramus annuo circulo in mensis primo. De Jejuniis. p. 651.*

² *Solennia Pasche. Epist. 53. § 2. p. 131.*

³ *T³ nd ^{ga}. Contra Celsum, lib. 8. p. 392.*

four Festivals observed in his time. But that they Solemnized *Easter*, is a thing so well known, that it will be unnecessary to prove it, especially since every one knows, or at least might easily know,

those sharp Contests and Debates that were in the Church about the time when it should be kept; the whole Affair hath been at large related by several Hands in our own Tongue; amongst others, by the most learned Dr. *Cave*, in his *Apostolici*, in the Life of *Irenaeus*, to which I refer the Curious, contenting my self with giving a very brief Account of the Controversie, which was this: The Churches of the *Lesser Asia* kept their *Easter* the same day that the Jews kept their Passover, on what day of the Week soever it hapned. The Church of *Rome*, with other Churches, kept it the Lords Day after. This Diversity of Customs created a violent Disorder and Confusion amongst the Christians; for the Church of *Rome* would impose their Usages on the Churches of the *Lesser Asia*, unto which the latter peremptorily refused to submit. To appease these Heats and Storms, *Polycarp* Bishop of *Smirna* came to *Rome* to confer with *Anicetus* Bishop of that Church about it, who agreed, that every Church should be left to follow its own Custom, as accordingly they were to the times of Pope *Victor*, who revived this Controversie, and was so turbulent and imperious, as that he excommunicated the
Asiaticks,

Afaricks, for refusing to comply with the Church of *Rome* in this matter, condemning them as Hereticks, loading them with the long and frightful Name of *Tessareskaidekatis*, or, *Quartodecimani*, so called because they kept their *Easter Quarta Decima Luna*, upon the Fourteenth Day after the appearance of the Moon, or at the Full Moon, on what Day soever it happened. But however the *Afaricks* stood their Ground, and still maintained their old Custom, till the Council of *Nice*, Anno 325. by their Authority decided this Controversie, decreeing, that throughout the whole Christian World, *Easter* should be observed not on the Day on which the Jewish Passover fell, but on the Lord's Day ensuing, as it was ever after observed and followed.

§ 3. The next Feast that was observed was *Whitsunday*, or *Pentecost*, in Commemoration of the Holy Ghosts Descent on the Apostles, which also was very ancient, being mentioned several times by *Tertullian*; and reckon'd by *Origen* for one of the

¹ *De Coron. Milit. p.*
340. *De Baptism. p. 604.*
& *De Idololatria, p. 623.*

¹ *four*

Τὰς αὐτὰς ἡμέρας ἡ
μὴν γενεῶν, ἡ γενεῶν
αὐτῶν, ἡ τῆς γενεῶν, ἡ τῆς
γενεῶν. Contra Celsum.
lib. 8. p. 391.

four Festivals ob-
served in his time,
the other Three be-
ing Sundays, Satur-
days, and Easter.

§ 4. As for Christmäss, or the time of
Christs Nativity, there is a Passage in
Clemens Alexandrinus, which seems to in-
timate, that it was then observed as a
Festival : For speaking of the Time when
Christ was born, he says, that those who had
curiously search'd into it, affixed it to the
25th Day of the Month *Pachon*. But the

Ὁ, ὁ ὁ βασιλεὺς
ἡ βασιλεία, ὁ βασιλεὺς
ἡ βασιλεία, ὁ βασιλεὺς
ἡ βασιλεία. Strom lib. 1. p. 249.

Basilidian Hereticks
held otherwise,² who
also observed it a
Feast, the Day of
Christs Baptism.

From which Words who also, if that be
the meaning of the Words ὁ, ὁ—ἡ, one
might be apt to infer, that the meaning
of *Clemens Alexandrinus* was, that the *Ba-
silidians* not only feasted at the time of
Christs Nativity, but also at the time of
his Baptism. But whether this Interpre-
tation will hold, I leave to the Learned
Reader to determin. On the contrary,
there are other Considerations, which
more strongly insinuate, that this Festi-
val

count of the Annual odd Hours, that Month wandereth throughout the whole Year : And whereas now the first Day of that Month is the first Day of our *March*, about Seven Hundred Years hence, it will be the first of *September* ; and after Seven Hundred Years more, or near thereabouts, it will come to the first of *March* again. Wherefore that we may reduce unto our Style this Calculation of *Clemens Alexandrinus*, we must deduce, for those odd Hours which are not accounted, one Month and Eighteen Days, and so reckoning the Birth of Christ from the Death of *Commodus*, which happened on the first Day of *January*, to be One Hundred Ninety Four Years, wanting five or six Days, it will appear that Christ was born on the 25th or 26th of the Month of *December*, according to the *Julian* Account, which is the Epoch we follow.

But as the same Father farther writes in the same place,

Ἐστὶ δὲ οἱ μερῶ-
τερον τῆς γενέσεως τοῦ σω-
τῆρος ἡμῶν ἢ μόνον τὴν
ἑτέραν, ἀλλὰ καὶ πλεονε-
μίας ἀπορρίπτοντες, ἡν-
οῦσαν—ἐν πέντε καὶ Πά-
χων καὶ εἰκοσίων. Ibid. p.
249.

There were some, who more curiously searching after the Year and Day of Christ's Nativity, af- fixed the latter to the 25th

25th of the Month Pachon. Now in that Year in which Christ was born, the Month Pachon commenced the twentieth Day of April: So that according to this Computation Christ was born the 16th Day of May. Nay, there were yet some other ingenious Men, as the same Father continues to write, *that assigned Christ's Nativity to the 24th or 25th of the Month*

*Kai μὲν πρὸς αὐτῷ
φασὶ παρμενίδης γεννηθῆναι
καὶ ἡ κς. Ibid. p. 249.*

Pharmuthi, which answers to our 16th or 17th of April: So that there were Diversities of Opinion concerning the Time of Christs Birth, which makes it very probable, that there was then no particular Feast observed in Commemoration of that glorious and transcendent Mercy.

§ 5. There is yet another Feast called by us *Epiphany*, wherein there is a Commemoration of Christs Baptism, which I find to have been peculiarly Solemnized by the *Basilidian* Hereticks. For thus *Clemens Alexandrinus* reports it to be a particular Custom of theirs, *to keep as a Festival the day of Christs Baptism.*

*Οἱ δὲ ὑπὸ Βασιλιδίους
καὶ τῷ βαπτισμῶν αὐ-
τῆς τὴν ἡμέραν εὐορτάζουσιν.
Strom. lib. i. p. 249.*

The

The Day on which Christ was baptized, they said to be the

ἡμερὰ ἣ Ἰησοῦς τὸ πνεῦμα ἅγιον ἐκ τῆς Βηθσαϊδῆς βαπτίσθη, τὴν ἡμερὰν αὐτῆς τῆς πεντήκωτος. Ibid. p. 249.

fifteenth of the Month Tyby, in the fifteenth Year of the Reign of the Emperor Tiberius; Which

answers to our One and Thirtieth of December; or as others imagin'd it,

ἡμερὰ ἣ αὐτὸν ἐν δεκάτῃ τῆς αὐτῆς μηνὸς. Ibid.

On the Eleventh of the Month Tyby, which was the Seven and Twentieth

of our December.

§ 6. Besides these forementioned Festivals, there were none others observed to the Honour of the blessed Jesus, nor of the Virgin Mary, nor of the Holy Apostles and Evangelists; and which may be a little observable, it is very seldom, if ever, that the Ancients give the Title of Saints to those Holy Persons, but sing-

³ A Petro ordinatum. Tertul. de Praescript. advers. Haeret. p. 78.

⁴ Tunc Paulus, &c. Mem. Sforziac. advers. Gossic. p. 615.

⁵ Ab Johanne conlocatum. Idem. de Praescript. advers. Haeret. p. 78.

ly style them, ³ Peter, ⁴ Paul, ⁵ John, &c. not St. Peter, St. Paul, or St. John.

§ 7. But

§ 7. But now there was another sort of Festivals, which every Church Celebrated in the Commemoration of its own Martyrs, which was, on the Anniversary Day of their Martyrdoms: They assembled together, where they recited the Martyrs Glorious Actions, exhorted to an Imitation of them, and blessed God for them. So says Cy-

prian, *The Passions of the Martyrs we Celebrate with an Anniversary Commemoration.* And so

writes Tertullian, *Upon the Annual Day of the Martyrs Sufferings, we offer Thanks to God for them.* When this Practice began, cannot

certainly be determined; it is first found mentioned in the Letter of the Church of *Smirna* to the Church of *Philomelium*, touching the Death of *Polycarp*, wherein they write, *That*

they had gathered up his Martyr'd Bones, and buried them in a decent place, where,

Martyrum Passiones & dies anniversarias commemoratione celebramus. Epist. 34. § 3. p. 80.

Oblationes pro defunctis, pro natalitiis annua die facimus. De Coron. dist. p. 339.

Ἡμεῖς ἀνελάβομεν τὰ μάρτυρα λίθῳ στυλῶν καὶ δοκίμως ὑπὸ χεύσιν ὅσα αὐτῷ, ἀπεδέμαδα ὅπερ καὶ ἀκού-

say

λεθον ἢν ἐνθα ὡς δυνα-
 τὸν ἡμῖν συναγαγεῖς
 ἐν ἀγαλλιάσει καὶ χα-
 ρά, παρέξει ὁ Κύριος
 ὑμῖν τὴν τῆ μαρτυ-
 ρείας αὐτῆς ἡμέραν γνέθ-
 λισιν. Apud Euseb. lib.
 4. cap. 15. p. 135.

* Dies eorum, quibus
 excedunt, annotare; ut
 commemorationes, eo-
 rum inter memorias
 Martyrum celebrare pos-
 simus — Significet mihi
 dies quibus in carcere be-
 ati fratres nostri ad im-
 mortalitatem gloriose
 mortis exitu transeunt,
 & celebrentur hic à no-
 bis oblationes & Sacrificia
 ob commemorationes e-
 orum. *Epist.* 37. § 2. p.
 87, 88.

be might also celebrate it.

say they, if possible;
 we will meet to cele-
 brate with Joy and
 Gladness the Birth-
 day of his Martyr-
 dom. Hence that

they might be cer-
 tain of the very day of the Martyrs
 Sufferings, there were some appointed
 to take an exact Account of them, and
 faithfully to register them, that so
 there might be no mistake. Thus Cypri-
 an writ from his Exile to the Clergy of
 his Church, ' That

they should take spe-
 cial care, exactly to
 note down the very
 day of the Martyr-
 dom of the Faithful,
 that so they might be
 commemorated a-
 mongst the Memories
 of the Martyrs, and
 to signifie to him the
 precise time of their
 departure to a glorious
 Immortality, that so

§ 8. The Reasons for which they observed these Festivals, we find in the fore-mentioned Letter of the Church of *Smirna*, wherein they write, *That they would meet to celebrate with Joy and Gladness the Martyrdom of Polycarp, for the Commemoration of those who had already gloriously striven, and for the Confirmation and Preparation of others by their Examples.* So that their Design was twofold, to animate and encourage others to follow the glorious Examples of those Heroick Martyrs, who were commemorated before their Eyes, and to declare the Honour and Veneration, that they had for those invincible Champions of Jesus Christ, who by their Martyrdoms were now freed from all their Miseries and Torments, and translated to a blessed and glorious Immortality, in an happy manner experiencing the Truth of that Scripture in *Ecclesiastes 7. 1.* *That the day of a Man's Death is better than the day of his Birth.* Whence the Time of the Martyrs Deaths was usually termed their

N Birth

Ἐπιελθὲν τὴν τῷ
μαρτυρίᾳ αὐτοῦ ἡμέραν
γενέθλιον, ὡς τε ἡ
πθληκότων μνήμην, καὶ
τῶν μελλόντων ἀσκήσιν
τε καὶ ἐτοιμασίαν. A-
pud Euseb. lib. 4. cap.
15. p. 135.

Birth-Day, because then was a Period of all their Grief and Trouble, and a beginning of their everlasting Bliss and Felicity. Thus in the forementioned Letter of the Church of *Smirna* concerning the Death of *Polycarp*, they write,

*Τὸ μαρτυρεῖν αὐτοῦ
ἡμεῖς γάρ ποιεομεν. Apud
Euseb. lib. 4. c. 15. p. 135.*

tyrdom.

And so

*2 Oblationes pro de-
functis pro natalitiis an-
nuis facimus. De Co-
ron. Milit. p. 339.*

in another place concerning Saint Paul,

*1 Tunc Paulus civita-
tis Romanæ, consequitur
nativitatem, cum illic
Martyri renascitur ge-
nerositate. Scorpia. adv. Gnostis. p. 615.*

*1 That they would
meet to celebrate with
joy and gladness the
Birth-day of his Mar-*

Tertullian says, that

*2 they annually com-
memorated the Birth-
days of the Martyrs;
that is, their Death-
days; as he writes*

*3 That he was born at
Rome, when he suf-
fered Martyrdom
there.*

S. 9. As for the Place where these Anniversary Solemnities were performed, it was at the Tombs of the Martyrs, who were usually buried with the rest of the Faithful, in a distinct place from the Heathens, it being their Custom to inter the Christians by themselves, separate from

from the Pagans ; accounting it an hai-
nious Crime, if possibly it could be pre-
vented, to mingle their Sacred Ashes
with the defiled ones of their Persecuting
and Idolatrous Neighbours. Wherefore
in the Ratification of the Deposition of
Martialis Bishop of *Astorga* by an *African*
Synod held *Anno* 258, this was one of
the Articles alledg'd
against him, * *That*
he had buried his Sons
after the Pagan man-
ner, in Gentile Sepul-
chres, amongst Men
of another Faith. And

* *Filios— exterarum*
gentium more apud pro-
fana Sepulchra depositos,
& alienigenis conspul-
tos. Apud Cyprian. Epist.
68. §. 7. p. 202.

for this Reason it was, that the survi-
ving Christians would run upon ten
thousand Hazards, to collect the scatter-
ed Members of the Dead Martyrs, and de-
cently to inter them in the common Re-
pository of the Faithful. As when *Emi-*
lian the barbarous Prefect of *Egypt*, for-
bad any, under Severe Penalties, to en-
tomb the Dead Bodies of the murdered
Saints, and sedulously watched if any
would durst to do it. Yet *Eusebius* a
Deacon of *Alex-*

andria, * *resolutely*
ventured upon it ;
αὐτοῦ δ' ὡς ἐλάττω. D. onys. Alexand. apud Euseb.
lib. 7. c. 11. p. 61.

* *Τὰς ὅς' οὐδ' ὅτι*
μειστοῦς ἢ τελείων ἢ
μακρείων καὶ ἡρώων ἐκ
N 2
And

And it is applauded by the Historian as an Act of Religious Boldness and Freedom, whereby *Asturias* a Roman Senator rendered himself renowned, in that when

Παρών τιμωχάδε
 τελευτήσας τῷ μαρτυρεῖ,
 τὴν ὁμῶν ὑποδοχὴς ὅπῃ
 λαμπρῶς καὶ πολυμύχῃς
 ἐκδητ' ἄρα οὐ σκῆπτρῳ
 ἐκφέρειται, οὐδὲ σέλας τε
 οὐ μάλα πλεστός τῇ
 φρεσὶ κέσσι παρ' ἧς ὅρα
 ἰδῶσι. Euseb. lib. 7. cap.
 16. p. 264.

he saw the Martyrdom of Marinus at Cæsarea, he took his martyred Body, cloathed it with a precious Garment, bore it away on his own Shoulders, and magnificently and decently interred it. And in a

Letter from the Christians of *Lyons* and *Vienna* in *France* to the Churches of *Asia*, concerning their sore and grievous Persecutions, we find them passionately complaining of the Inhumane Cruelty of their Persecutors.

[illegible]

2 that neither Prayers
nor Tears, neither Gold
nor Silver, could pre-
vail with them, to per-
mit them to collect the
dead Bodies of their
murdered Brethren,
and decently to interr
them. As on the o-
ther hand, the Faith-
ful

ful of the Church of *Smirna* rejoiced, that they had gotten the most precious Bones of *Polycarp*, which they buried

ὅπου καὶ ἀπόκειντο τὸ
ubi decebat, where they
ought, as *Valesius*

Apud Euseb. lib. 4.
cap. 15. p. 135.

renders it; that is, as seems most probable, at the common Burying Place of the Christians.

Now it was at these Tombs and Sepulchres that the Memories of the Martyrs were solemnized. Thus in the fore-cited Letter of the Church of *Smirna* to the Church of *Philomilium*, they write, that² in that place

where they had in-
terr'd the Bones of
Polycarp, they would
by the Blessing of God
assemble together, and
celebrate his Martyr-
dom; Which was a

² Ἐνθα ὡς ἡμετέροις ἐν ἀ-
γαλλιάσει, καὶ χάρι,
παρέξει ὁ Κύριος ὁ Θεός
λέγει τὸν τῶν μαρτυρίων
αὐτῶν ἡμέραν γένεσιν.
Apud Euseb. lib. 4. cap.
15. p. 135.

Practice so usual and constant, as that the Heathens observed it: So that as on the one hand, under the Persecution of *Valerian*, *Emilian* the Prefect of *Egypt* threatned *Dionysius Alexandrinus* and his Fellow-Sufferers, that for their Obstinacy and Ingratitude, as he termed it, he would send them into *Lybia*, to a desert

Οὐδ' αὖτις ἵσταται
 οὐδ' αὖτις ποιεῖται,
 καὶ τὰ καλὰ ἔργα καὶ
 μνηστῆρα εἰσέναι. Dion.
 Alex. apud Euseb. lib. 7.
 cap. 11. p. 258.

place called *Cephro*,
 where they should
 not meet together, or
 go to those places call-
 ed *Cemeteries*. That
 is, the places where

the Martyrs and the rest of the Faithful
 were buried; so on the other hand, when
Galienus Valerian's Son restored Peace to
 the Churches, he published an express

Τὰ τῶν καλεσμένων
 κοιμητηρίων ἀπολαμβά-
 τιν ἐπιτρέπων ᾠρεῖται.
 Apud Euseb. lib. 7. cap.
 13. p. 262.

Edict² for returning
 to the Christians the
Cemeteries that were
 taken from them.

§ 10. If in the next place it shall be
 enquired, how they observed these Festi-
 val Days. I answer, that they did not,
 according to the fashion of the Heathens,
 spend them in Riot and Debauchery, in
 Bacchanalian Revellings and Luxury, but
 in Religious Exercises and Employments,

Ἐορτάζει γὰρ καὶ ὁ
 ἀληθεύων, ὁ τὰ θεοῦ
 ποιεῖων, καὶ ἐν ᾧ ὁ
 δὲ πᾶσι δὴ τὰς ἀ-
 ναμνήσεις ἐν ταῖς
 τοῦ θεοῦ εὐχαῖς διδούς.
 Contra Celsum, lib. 8. p.
 192.

in Prayers and De-
 votions. He, saith
Origen, truly keeps a
 Festival, who does
 what he ought to do,
 always praying, and
 by his Prayers of-
 fering

fering up unbloody Sacrifices unto God.

The Solemnities of these Feast Days were not Drunkenness and Gluttony, but Acts of Piety and Charity. Now they publickly assembled, as the Church of *Smirna* writes in her Letter concerning the Death of

Polycarp, ¹ to commemorate the Martyrs Courage and Triumphs, and to exhort and prepare o-

¹ 'Εἰς τὰς ἑορτασά-
μενων μνήμην, καὶ τῶν
μελλόντων δακρυῶν τῶν
καὶ εἰσιμασίαν. Apud Eu-
seb. lib. 4. cap. 15. p. 135.

thers to the same glorious and renowned Acti-

ons. Or as *Tertul-*
lian expresses it, ² now they offered Oblati-

² Oblationes facimus.
De Coron. Milit. p. 339.

ons. Or as *Cyprian*,
³ They offered Obla-

³ Celebrantur hic à
nobis oblationes & Sa-
crificia. *Epist.* 30. § 2. p.
88.

tions and Sacrifices;
that is, they offered
Thanks and Praise
to God; that had given Grace to those
Martyrs, to Seal his Truths with their
Blood, and in evidence of their Grati-
tude distributed of their Substance to
the Poor and indigent.

CHAP. X.

§ 1. *Of the Rites and Ceremonies: The difference between them.* § 2. *Of Ceremonies: Many used by the Ancients, which through various ways crept into the Church.* § 3. *Of Rites: Every Church followed its own Rites without imposing them on any other.* § 4. *The Members of every Church obliged to observe the Rites of that Church where they lived.* § 5. *The Conclusion of this Enquiry, with an earnest Perswasion to Peace, Unity and Moderation.*

§ 1. **H**AVING in the precedent Chapters enquired into the several Parts of Divine Worship, and the Circumstances thereof, I now come to close up all with a brief Appendix concerning Rites and Ceremonies; by which I mean two different things: By Rites, I understand such Actions as have an inseparable Relation to the Circumstances or manner of Worship: As for Instance. The Sacrament was to be received in one manner or other, but whether from the Bishop

Bishop or Deacon, that was the Rite. Lent was to be observed a certain space of Time, but whether One Day, or Two Days, or Three Days, that was the Rite thereof. So that Rites are necessary Concomitants of the Circumstances of Divine Worship, Appendages to them; or, if you rather please, you may call them Circumstances themselves:

By Ceremonies, I mean such Actions as have no regard either to the Manner or Circumstances of Divine Worship, but the Acts thereof may be performed without them; as for instance, In some Churches they gave to Persons *when they were baptized, Milk and Hony.* And, *Before they prayed, they washed their Hands.* Now both these Actions I call

¹ *Suscepti lactis & mellis concordiam praeferimus. Tertul. de Coron. Milit. p. 337.*

² *Manibus ablutis— Orationem obire. Idem De Oratione, p. 659.*

Ceremonies, because they were not necessary to the Discharge of those Acts of Divine Worship, unto which they were affixed; but those Acts might be performed without them; as Baptism might be entirely administered without the Ceremony of giving Milk and Hony, and Prayers might

the Week after, the
washing of their
Hands before Prayer,
their sitting after
Prayer, and many
other such like,
which through various ways and means
winded themselves into the Church; as
some came in through Custom and Tra-
dition; one eminent Man perhaps in-
vented and practised a certain Action,
which he used himself, as judging it fit
and proper to stir up his Devotion and
Affection; others being led by his Ex-
ample performed the same, and others a-
gain imitated them, and so one followed
another, till at length the Action became
a Tradition and Custom, after which
manner those Ceremonies were introdu-
ced, of tasting Milk
and Honey after Bap-
tism, of abstaining
from the Barks the
whole ensuing Week,
of not kneeling on the
Lords Day, and the
space between Easter
and Whitsunide, of
the Signing of them-
selves with the Sign

Manibus ablutis—
orationem obire—ad-
signata oratione affiden-
di mos est quibusdam: 1.
dem de Orat. p. 659, 660.

* Suscepti lactis &
mellis concordiam præ-
gustamus, exque ea die
lavacro quotidiano per
totam hebdomadam ab-
stinemus—Die Domi-
nico nefas ducimus de
geniculis adorare, eadem
immunitate à die Pal-
chæ in Pentecosten us-
que gaudemus—ad
omnem progressum atq;

of

promotum, ad omnem
aditum & exitum —
quacunque nos conversa-
tio exercet frontem cru-
cis signaculo terimus. Ha-
rum & aliarum ejusmo-
di Disciplinarum si le-
gem expostules Scrip-
turarum, nullam inveni-
es, traditio tibi præten-
detur auctrix, consuetudo
confirmatrix. *Idem de Co-
ron. Milit. p. 337, 340,
341.*

— Fere consuetudo i-
nitium ab aliqua igno-
rantia vel simplicitate
sortita in usum per suc-
cessionem corroboratur,
& ita adversus veritatem
vindicatur, sed Dominus
noster Christus verita-
tem se, non consuetudi-
nem cognominavit. Si
semper Christus & prior
omnibus, æquæ veritas
sempiterna & antiqua
res. — Hæreses non tam
novitas quam veritas re-
vincit, quodcunque au-
versus veritatem sapit,
hoc erit Hæresis, etiam
vetus consuetudo. *De Vir-
gin. Veland. p. 385.*

of the Cross in all
their Actions and
Conversations, con-
cerning which and
the like, Tertullian
writes, That there
was no Law in Scrip-
ture for them, but that
Tradition was their
Author, and Custom
their Conformer. Of
which Custom we
may say what Tertullian says of Custom
in general, that
commonly Custom
takes its rise from Ig-
norance and Simpli-
city, which by Suc-
cession is corroborated
into use, and so vin-
dicated against the
Truth: But our Lord
Christ hath called him-
self Truth, and not
Custom; wherefore if
Christ was always,
and before all, then
Truth was first and
ancientest; it is not
so much Novelty as
Verity

Verity that confutes Hereticks: Whatsoever is against the Truth is Hereſie, although it be an old Cuſtom.

Others again were introduced through a wrong Expoſition or Miſunderſtanding of the Scripture; ſo were their Exorcifms before Baptiſm, and their Unctions after Baptiſm, as in their proper places hath been already ſhewn.

Finally, Others crept in through their Dwelling amongſt the Pagans, who in their ordinary Converſations uſed an Infinity of Superſtitious; and many of thoſe Pagans, when they were converted to the Saving Faith, Chriſtianiz'd ſome of their innocent former Ceremonies, as they eſteemed them to be; either thinking them decent and proper to ſtir up their Devotion, or likely to gain over more Heathens, who were offended at the plainneſs and nakedneſs of the Chriſtian Worſhip, of which ſort

were *their waſhing of Hands before Prayer, their ſitting after Prayer, and ſuch like.*

Concerning whom *Tertullian* affirms, that they were practiſed by the Heathens,

Manibus ablutis— orationem obire— adſignata oratione aſſidendi mos— gentilibus adequant. De Orat. p. 659, 660.

So

So that by these and such like Methods it was, that so many Ceremonies imperceptibly slid into the Ancient Church, of some of which *Tertullian* gives this severe Censure, *That they*

Quibus merito vanitas exprobanda est, siquidem sine ullius aut Domini aut Apostolici præcepti auctoritate sunt, hujusmodi enim non Religioni, sed Superstitioni deputantur, affectata & coacta & curiosi potius quam rationalis officii. Certe vel eo coerenda quod gentilibus adæquent. De Oras. p. 659.

are deservedly to be condemned as vain, because they are done without the Authority of any Precept, either of our Lord, or of his Apostles; that they are not Religious, but Superstitious, affected and constrained, curious rather than reasonable, and to be abstained from because Heathenish.

§ 3. As for the Rites and Customs of the Primitive Church, these were indifferent and arbitrary; all Churches being left to their own Freedom and Liberty to follow their peculiar Customs and Usages, or to embrace those of others, if they pleased; from whence it is, that we find such a variety of Methods in their Divine Services, many of which may be observed in the precedent part of this Discourse; as, some received the Lords Supper

Supper at one time, others at another; Some Churches received the Elements from the Hands of the Bishop, others from the Hands of the Deacons; some made a Collection before the Sacrament, others after; some kept *Lent* one Day, some two days, and others exactly forty Hours; some celebrated *Easter* on the same Day with the Jewish Passover, others the Lords Day after; and so in many other things one Church differed from another, as

Ermilian writes, that at Rome they did not observe the same Day of Easter, nor many other Customs which were practised at Jerusalem; and so in most Provinces many Rites were varied according to the Diversities of Names and Places.

Circa celebrandos dies Pasche, & circa multa alia divine rei Sacramenta videat esse apud illos aliquas diversitates, nec observari illic omnia equaliter, quæ Hierosolymis observantur, secundum quod in cæteris quoque plurimis provinciis multa pro locorum & nominum diversitate variantur. *Apud Cyprian. Epist. 75. § 5. p. 137.*

So that every Church followed its own particular Customs, although different from those of its Neighbours, it being nothing necessary to the Unity of the Church, to have an Uniformity of Rites; for according to *Ermilian*, the Unity of the

¹ Fidei & veritatis unanimi-
tatem. *Apud Cypr.*
Epist. 75. § 2. p. 236.

the Church consisted
¹ in an unanimity of
Faith and Truth, not
in an Uniformity

of Modes and Customs ; for on the
contrary, the Diversity of them, as I-
renæus speaks with reference to the Fast of
Lent, ² did commend

² Ἡ διαφορά τῆς ἑν-
σείας τῶν ὑμῶν τῆς
ἡμετέρας συνήθειας. *Apud*
Euseb. lib. 5. c. 24. p. 193.

and set forth the U-
nity of the Faith.

Hence every Church peaceably follow-
ed her own Customs, without obliging
any other Churches to observe the same;
or being obliged by them to observe the
Rites that they used ; yet still maintaining
a loving Correspondence, and mutual
Concord each with other ; as Firmilian

³ Plurimis provinciis
multa pro locorum &
nominum diversitate va-
riantur, nec tamen prop-
ter hoc ab Ecclesiæ Ca-
tholicæ pace atque uni-
tate aliquando discessum
est. *Apud Cyprian. Epist.*
75. § 5. p. 237.

writes, that ³ in
most Provinces many
Rites were varied ac-
cording to the Di-
versities of Names
and Places ; but yet,
saith he, never any
one for this broke the
Peace and Unity of

the Church. One Church or Bishop did
not in those days Anathematize another
for

for a disagreement in Rites and Customs ; except when *Victor* Bishop of *Rome*, through his Pride and Turbulency , excommunicated the Asiatick Bishops for their different Observation of *Easter* from the Church of *Rome* ; which Action of his was very ill resented by the other Bishops of the Christian Churches , and condemned by them as alien from Peace and Unity, and contrary to that Love and Charity, which is the very Soul and Spirit of the Gospel ; even the Bishops of his own Party, that celebrated *Easter* on the same Day that he did, censured his rashness and violence, as unchristian and uncharitable, and writ several Letters, wherein ¹ they severely checke him, as *Eusebius* reports, in whose time they were extant, all which are now lost, except the Fragment of an Epistle, written by *Irenaeus*, and other Bishops of *France*, wherein ² they affirm, that *Victor* was in the right with respect to the time of *Easter*, that it ought to be celebrated, as he said, on the Lords Day, but that

¹ Πλην ἰκομένον κα-
σαπομένων. Lib. 5. cap.
24. p. 192.

² Πείσεται μὲν τὸ
δεῖν ἐν μόνῃ τῇ τῆς
κυριακῆς ἡμέρᾳ τῇ
τῆς τοῦ κυρίου ἀναστα-
σεως ἐπιτελεῖσθαι μυσ-
τήριον, τῷ γὰρ τῷ Βί-
βλῳ προσηκόντως ὁ

○

yet,

καὶ ἡτοιμασμένοι ἄλλαι ἐκ-
κλησίαι. Οὗ ἀρχαίον
ἔδος ὡς ἔδοσαν ὁ-
μιλοῦσας — ὡς δὲ καὶ
νυν καὶ τῆς ἡμέρας
ἐκείνης ἡ ἀποσταθμότης,
ἀλλὰ καὶ καὶ τῶν εἰδῶς
αὐτῆς τῆς νηστείας, οἱ
καὶ δὲ ὁμοίαι μίαν ἡ-
μέραν δὲν αὐτῶν νη-
στεύειν, οἱ δὲ δύο, οἱ
δὲ καὶ πλείονας, οἱ δὲ
τεσσαράκοντα ἡμέρας ἡ-
μετέρας τε καὶ νυν καὶ
νῦν ἀποσταθμῶσι τῶν
ἡμερῶν αὐτῶν, καὶ
τοιαύτην καὶ ποικιλίαν
τῶν νηστειών, καὶ καὶ
ὡς ἡμεῖς γινώσκωμεν, ἀ-
λλὰ καὶ πολὺ πλεονέ-
χον ὅτι τὸ πρὸς ἡμῶν
— καὶ ἔστιν ἑλαττον
παύσαι καὶ κενῶ-
σαν τε, καὶ εἰσπλά-
μεν πρὸς ἀλλήλους,
καὶ ἡ διαφωνία τῆς νη-
στείας τῶν ὁμοίων
τῆς πόλεως συνίσταται
καὶ ἐκ τῆς διαφωνίας
πρεσβυτέρων οἱ ὡς
πάντες τῆς ἐκκλησίας
ἐκ τῆς ἀσυνωνίας, Ἀνι-
στων λέγουμεν καὶ
Πλόν, ὁμοίαν τε καὶ
Τελὲς ὡς καὶ ἔσ-
ται, ὡς αὐτοὶ ἐτήρη-
σαν, ὡς τοῖς μετ' αὐ-
τοὺς ἐπὶ τῶν καὶ ἡ

yea he had done very ill
to cut off from the U-
nity of the Church
those that observed it
otherwise; that it had
never been known, that
any Churches were ex-
communicated for a dis-
agreement in Rites, an
instance of which there
was not only in the time
of Easter its self, but
in the Fast that preceded
it: Some fasted one
day, others more; some
forty hours, which va-
riety of Observations be-
gan not first in our Age,
but long before us in the
times of our Ancestors,
who yet preserved
Peace and Unity amongst
themselves, as we now
do; for the Diversity of
Fasts commended the U-
nity of Faith: And as
for this Controversie
concerning the time of
Easter, the Bishop
which governed the
Church

Church of Rome before Soter, viz. Anicetus, Pius, Higynus, Telephorus, and Xystus, they never celebrated it the same time with the Asiatics, neither would they permit any of their People so to do; but yet they were kind and peaceable to those who came to them from those Parishes, where they did otherwise observe it; and never any for this Cause were thrown out of the Church; even your Predecessors, though they did not keep it, yet they sent the Eucharist to those that did keep it; and when in the times of Anicetus, blessed Polycarp came to Rome, and there were some Controversies between them, they did not separate from one another, but still maintained

δὲν ἑλπίον αὐτοὺς μὴ τρυφῆς, εἰρήνης ὡν τοῖς ὑπὸ τῆς παροικίᾳ ἐν αἷς ἐταροῖς ἐρχομένους πρὸς αὐτοὺς — καὶ ἐδέχοντο διὰ τὸ αὐτὸ τῆτο ἀπεβληδύσαν πνίς, ἀλλ' αὐτοὶ μὴ τρυφῆς οἱ πρὸς οὗ πρεσβύτεροι, τοῖς ὑπὸ τῆς παροικίᾳ τρυφῆς ἐπιμύπον ἐν χαρισίᾳ, καὶ τὸ μαχεῖν Πολύκαρπον ἐπιδεικνύσαντες τῷ ῥῶμῳ ἐπὶ Ἀνικητῇ, καὶ πρὸς ἄλλων πνίων μαχεῖν ὅντας πρὸς ἀλλήλους, ἐν δὲ ἐξήνδσαν, καὶ τέτατον καμαλαῖς μὴ φιλαρεσκύντες πρὸς ἑαυτοὺς ἔτερον Ἀνικητῇ τὸν Πολύκαρπον πᾶσαι ἐδωῖατο μὴ τρυφῆν — ἔτερον μὲν ὁ Πολύκαρπος τὸν Ἀνικητῇ ἐπεισε τρυφῆν — καὶ τῶν ἄλλων ἐχόντων ἐποιονήσαν ἑαυτοῖς, καὶ ἐν τῇ ἐκκλησίᾳ ὡραῖον ἔσεν ὁ Ἀνικητῇ τὴν ἐν χαρισίᾳ ἀπὸ Πολύκαρπου καὶ ἐπὶ ἐπὶ πνὶν διλόνοσι, καὶ μετ' εἰρήνης ἀπ' ἀλλήλων ἀπὸ ἀλλήλων σαρπῶνς τῆς ἐκκλησίας

Peace

ἀλλ' οἱ ἐκείνων ἐξ ὁρίων
 καὶ τῶν ἑαυτῶν, καὶ
 τῶν ἑαυτῶν. Α-
 pud Euseb. lib. 5. cap.
 24. p. 192, 193.

Peace and Love: And though Anicetus could never persuade Polycarp, nor Polycarp Anicetus to be of each others mind, yet they communicated one with another; and Anicetus in Honour to Polycarpus, permitted him to Consecrate the Sacrament in his Church, and so they departed in mutual love and kindness; and all the Churches, whether observing, or not observing the same Day, retained Peace and Unity amongst themselves.

§ 4. But though one Church could not oblige another to a Conformity in Rites and Customs, yet a particular Church or Parish could enforce its own Members to such a Conformity, an instance whereof we meet with in that famous Controversie about the Time of *Easter*. It was the Custom of the *Asiatics* to celebrate that Feast at the Full Moon, or at the same time with the Jewish Passover, on whatsoever day of the Week it happened. It was the manner at *Rome* to observe it the Lords Day after, and both these Churches quietly followed their several Usages, without imposing them on each other. But yet the Churches of
Asia

Also permitted none of their Members to solemnize it after the Roman manner; neither did the Churches of Rome, or of the West, license any of their Inhabitants to celebrate it after the Asiatick manner; for if either of them had granted any such thing, there must have ensued Confusion and Disorder, to have seen *Easter* differently observed in one and the same Church; whilst some Members of a Parish were Fasting, to behold others Feasting, would have been a perfect Ataxy and Irregularity: Therefore though *Ancient* Bishop of Rome retained Peace and Unity with Foreign Churches, that differed from him as to the time of *Easter*, without obliging them to a Compliance with the Roman Custom; yet he preumptively required it of the Members of his own Church, and would never permit them to solemnize that Feast on the same time with the Asiatics.

So that though every Church had the Liberty to use what Rites she pleased, yet every particular Member had not, but was obliged to observe the Manners and Customs of that Church where he lived

lived, or where he occasionally communicated. A Church Collectively, or the Majority of a Church with their Bishop could change their old Customs, and introduce new ones, as was done in the Affair of *Easter*, the *Asiatics* at length submitting to the Roman Usage; but till that was done, every particular Member was required to follow the old Customs of that Church, to which he belonged, and not to bring in any Innovations or new Rites, because, as was said before, that would beget Tumults and Disorders, and the Persons so acting would be guilty of that Strife and Contention, which is condemned by those Words of the Holy Apostle 1 Cor. 11. 16. *But if any Man seem to be contentious, we have no such custom; neither the Churches of God.* Which is, as if the Apostle had said, If any Men, either to show their Wit, or to head and strengthen a Party, will contradict what we have said and affirmed it to be decent and comely, either for Men to pray covered, or Women uncovered. This should silence such Contentious Opposers, that there is no such Rite or Custom in any of the Churches of God, but their Practice is the very same with what we have directed unto, and therefore to that they ought peaceably

peaceably and quietly to submit and yield.

Thus now I have finished this Enquiry, and have as far as I could, search'd into what was first proposed. If I have not illustrated any Point, as clearly as might be expected, the reason is, because I found nothing farther pertinent thereunto in those Writings to which I am confined; if I had, I should freely have mentioned it. Whether I have been mistaken in the Sense and Meaning of any Passage, I must leave unto my Readers to judge; all that I can say is, that I am not conscious to my self of any wilful and designed Mistakes, having throughout this whole Discourse endeavoured to find out the plain and naked Truth, without being byass'd to any Party or Faction whatsoever; and that if any one shall be so kind and favourable as to convince me of any Slips or Errors, which I may have committed through Inconsideration, or want of a due Understanding, I shall thankfully acknowledge them, and willingly renounce and leave them.

§ 5. What hath been then related concerning the Constitution, Discipline, Unity

Unity and Worship of the Primitive Church shall suffice, I have nothing more to add, but mine earnest Intreaty and Persuasion unto all those, into whose Hands this little Treatise shall fall, to imitate and follow the Primitive Christians in their Moderation, and the Peaceableness of their Temper and Disposition. In those happy days the Christians were so eminent above all other Sects for their mutual Love and Charity, that the Heathens observed it with astonishment, and

¹ Vide, inquit, ut invicem se diligunt. *Tertul. Apolog. cap. 39. P. 709.*

² Pro alterutro mori sunt parati — Fratres nos vocamus — quia unum patrem Deum agnoverunt, qui unum Spiritum biberunt sanctitatis, qui de uno utero ignorantie ejusdem ad unam lucem expiraverunt veritatis. *Ibidem, p. 709.*

cried out with Admiration, ¹ Behold, how they love one another ! ² We are, saith *Tertullian*, ready to die for each other ; and we call one another Brethren, because we acknowledge one and the same God the Father, and have been sanctified by the same holy Spirit, and have been brought

from the same state of Ignorance, to the light of the same marvellous Truth. But alas !

How

*How is the Gold
become dim! How is
the most fine Gold*

Lam. 4. v. 1.

*changed! How is that Love and Charity
now turned into Malice and Cruelty!
Pity, Compassion, and Tender-hearted-
ness have left the World, and Envy, Ha-
tered and Rancour are succeeded in their
Places; Love is now exploded as un-
gentle and mean, Charity is condemned
as abject and base, whilst Hatred, Revenge
and Fury are esteemed as Noble and Ge-
nerous.*

*But, O Lord, how long? Shall Malice
and Envy, Wrath and Pride for ever
ride Triumphant and uncontrolled?
When wilt thou, O Prince of Peace, and
God of Love, heal our Breaches, and
compose our Differences, and cause us*

*with all lowliness
and meekness, and*

Ephes. 4. 2, 3.

*long-suffering to for-
bear one another in Love, endeavouring to
keep the Unity of the Spirit in the bond of
Peace?*

*We have too too long unnaturally quar-
relled already, and to the Dishonour of
God, and the Scandal of Religion, have
most*

most unchristianly abused each other: I speak not this only of one Party, but of all; we have all been guilty as to this matter, we have all erred and gone astray from the most Holy Commandment, and have been deficient every one of us in this great and necessary Duty of Love and Unity: We have loathed Concord, and loved Jarrs and Divisions, and have been always back-biting, persecuting and maligning one another to this very day, never at all remembering that we were Brethren, and Professors of the same blessed and glorious Religion.

But what shall I say? This Theme is too harsh and displeasing; if it is an unpleasant Work to rip up those uncharitable Actions, may they be buried in perpetual silence and oblivion, and never more be remembered, so as to stir up Anger and Revenge, but only so as they may produce in us all Humility, Repentance, and mutual Forgiveness; let us now with our Floods of Penitential Tears at once quench God's Anger for our past Divisions, and the Flames of our present Fire and Heats, that so there may be no Fuel for future Contentions; and being grieved that we have played the Fool
so

so long, we may now the more firmly resolve by the Grace of God to do so no more, that so however infamous we have been heretofore for our blind Zeal and unaccountable Animosities, we may for the time to come be highly renowned and conspicuous for our ardent Love and fervent Charity. ¹ Putting away

¹ Ephes. 4. 32, 33.

all bitterness and Wrath, and Anger, and Clamour, and evil speaking, with all Malice, being kind to one another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven us; ² Putting on

(⁴ the Elect of God, ² Colos. 3. 12, 13. holy and beloved)

Bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another.

Certain I am, we need no Arguments to induce us hereunto; both the necessity and Facility of Love and Unity require it at our hands; its necessity is evident from hence, that whilst we spend our Zeal and Heat about these inconsiderable matters, the very Foundations of Faith and Morals are attack'd and shaken, Atheism increases, Immorality prevails, and

and those damnable Heresies, which for many Ages have been silenced and abandoned, are now revived by Men of a corrupt Faith, who take an occasion from the Lawlessness and Licentiousness of this present Age, to vent those cursed Tenents, which eradicate and destroy all Religion; it is to be feared, that unless we hasten to compose our Differences about the Skirts and Fringes of Religion, the very Vitals and Essentials thereof will be corroded and devoured by Heresie and Profaneness.

And as for these and the like Reasons the necessity of an Union or Comprehension is manifest on the one Hand, so the Facility of such an Union is as apparent on the other hand; for, thanks be to God, our differences are neither about Faith nor Manners; we all believe in one and the same God, hope to be saved by one and the same Redeemer, desire to be sanctified by one and the same Sanctifier, receive one and the same Scriptures, assent to the same Doctrins, and acknowledge the necessity of the same Duties. Our Disputes are only about lesser matters, about Modes and Forms, about Gestures and Postures, and such like infe-

trious matters, about which it should grieve a wise Man to quarrel, and which, with the greatest ease in the World might be composed and settled, if managed by Men of Prudence and Moderation; and such Men, tis hoped, are the Reverend Bishops advanced by their Majesties, whose Promotion to those Places of Dignity and Trust many honest and peaceable Men look upon as a good Omen and Prognostick of our Future Union and happy Establishment.

With these two Considerations let us remember those solemn Vows and Engagements which we made to Almighty God, and to one another in the day of our late Distress; how we then vow'd and promised, that if God would be pleased to deliver and rescue us, we would forget our Differences; and mutually condescend and abate of our Rigour and Severity: Wherefore now since God hath so wonderfully saved us, let us not be so perfidious and faithless, as to neglect to perform what we then obliged our selves unto; but let us willingly and conscientiously discharge it, lest God bring severer Judgments on us than ever, and

and at once utterly destroy us both Root and Branch, for our Lying, Perjury and Hypocrisie;

Many other such cogent Arguments I might easily produce; but that I may avoid too great Prolixity and Tediousness, I shall urge but one more, which is, that unless we have an uniting Spirit, and a peaceable Disposition, we are no true Christians, we unjustly arrogate that glorious Name; for the very Soul of Christianity is Love and Charity;

The Kingdom of God,
 Rom. 14. 17, 18. *saith the Apostle,*

not Meat and Drink, not zealous Disputes and Strifes about lesser Points, but righteousness, and peace, and joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable to God, and approved of Men. It is an Absurdity and a meer Contradiction for a Man to say that he is Religious, and yet to be malicious and uncharitable,

Our Saviour finally
 John. 13. 35. *tells us, that by this all Men shall know that we are his Disciples, if we have Love one to another. We may talk what we please*

pleasure of Religion, and profess what we list; the Word of God is plain, that whosoever hath not Love and Charity, is no Christian; but to allude to that of Christ, John 10. 1. *He is a Thief and a Robber*, he hath not the Spirit of God abiding and dwelling

in him; for *The* Gal. 5. 22, 23.

Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.

And *The Wisdom from above is peaceable,* James 3. 17.

gentle, and easie to be entreated, full of mercy and good will. So that the very Soul and Spirit of Christianity consists in Unity, Love, and Amity.

Wherefore let my Intreaties be prevalent with you to endeavour for a mutual Compliance and Comprehension, as you have any Regard to the Honour of God, and the Credit of Religion; as you would hinder the Growth of Damnable Errors, and abominable Debaucheries, and do what in you lies to prevent the Ruin and Damnation of Multitudes of poor Souls; nay, as you would secure your own

222 The Dialogue, Ceremonies, &c.

own Salvation, and be able with Confidence to appear at the dreadful and impartial day of Judgment, let me conjure

you in the Name of

¹ 1 Pet. 1. 21.

God ¹ to love one another with a pure

² 1 Tim. 6. 11.

Heart fervently, ² to follow after Righteous-

ness, Godliness, Faith, Love, Patience, Meek-

ness; to forget and pardon all former Injuries and Af-

³ 1 Phil. 3. 14.

fronts, ³ doing no-

thing for the time to come, through Strife or Vain-Glory, but in lowliness of Mind, each esteeming others better than themselves, doing all things

without Murmurings

⁴ 2 Tim. 2. 23, 24.

or Disputings, ⁴ avoid- ing all foolish and un-

learned Questions, knowing that they do but gender Strifes, behaving your selves like the Servants of the Lord, who must not strive, but be gentle unto all Men, apt to teach, patient, mutually complying with each other, doing all things unto Edification, labouring after Peace and Unity, that so

we may at length

⁵ Rom. 15. 5.

⁵ with one mind and one mouth glorify God,

God, even the Father of our Lord Jesus Christ.

And for the Accomplishment of this blessed and glorious Design, let us above all things avoid Pride and Vain-glory, which, as it is to be feared, hath had no small share both in the causing and increasing of our Divisions: We have been so stiff and self-conceited, and stood so much upon the pitiful Punctilio's of Honour, that we have refused to condescend to one another, or to join in a way of Comprehension, or mutual Relaxation, which seems to be the only way left for Union and Agreement, if ever we hope, or intend to have it. Wherefore let me address my self unto you in the Words of the Reverend and Moderate Bi-

shop Hall, ¹ Men, ¹ Passion Sermon.

Brethren, and Fa-

thers help, for Gods sake put to your Hands to the Quenching of this common Flame, the one side by Humility and Obedience, the other by Compassion, both by Prayers and Tears. And as he,

so let me ² beg for ² Ibid.

Peace as for Life, by

your Filial Piety to the Church of God,

P

who

whose Ruins follow upon our Divisions, by your Love of God's Truth, by the Graces of that one blessed Spirit, whereby we are all informed and quickened, by the precious Blood of that Son of God, which was shed for our Redemption, be inclined to Peace and Love, and though our Brains be different, yet let our Hearts be one. Let us all endeavour by a Compliance and a Comprehension to promote Love and Charity, Peace and Unity, that so being Children of Peace, and obedient Subjects of the Prince of Peace, the God of Peace may bless us with Peace, Quiet and Serenity here, and at the end of our Days receive us into his Eternal Peace, and everlasting Rest; which God of his infinite Mercy grant may be the Portion of us all, through the Merits of his only Son our Lord and Saviour Jesus Christ. Amen, and Amen.

P O S T-

POSTSCRIPT.

BECAUSE some Practices and Customs mentioned in the precedent Treatise, were not from the first Plantation of Christianity, but were afterwards introduced; and others might not be universal, but only followed in some particular Churches, it will not be unnecessary to add a Table of the Names, Age, and Country of those Fathers, and of their Contemporaries, who have been cited by us, that so we may guess at the time when such Customs were brought in, and know the Places where they were chiefly practised.

<i>Names.</i>	<i>Countries.</i>	<i>Age.</i>
Several Synods held in	<i>Africa</i> between	<i>Anno Christi</i>
<i>Alexander</i> Bishop of	<i>Jerusalem,</i>	250 & 260.
<i>Anonymus</i> apud <i>Euseb.</i>		<i>Anno</i> 228
<i>lib. 5. cap. 16. p. 182.</i>	<i>Lesser Asia,</i>	170
<i>Anicetus</i> Bishop of	<i>Rome,</i>	154
The Synodical Letter	the Council of	
of	<i>Antioch,</i> held	<i>Anno</i> 265
<i>Apollinaris</i> Bishop of	<i>Hierapolis</i> in	
	<i>Lesser Asia,</i>	170
<i>Apollonius</i> ———		200
<i>Asturius</i> ———	<i>Palastina,</i>	260
<i>Aurelius</i> ———	<i>Carthage,</i>	253
<i>Artemon</i> ———		190
<i>Babylas</i> Bishop of	<i>Antioch,</i>	246
<i>Saint Barnabas</i>		50
<i>Basilides</i> the Heretick	<i>Alexandria,</i>	134
<i>Basilides</i> a Bishop in	<i>Spain,</i>	258
<i>Celerinus</i> ———	<i>Carthage,</i>	253
Letters of the Clergy	Clergy of <i>Car-</i>	
of <i>Rome</i> , to the	<i>thage,</i> writ be- <i>Anno</i> 250.	
	tween & 258	
<i>Clemens</i> Bishop of	<i>Rome,</i>	70
<i>Clemens</i> of	<i>Alexandria,</i>	204
<i>Cornelius</i> Bishop of	<i>Rome,</i>	252
<i>Crescens</i> Bishop of	<i>Cirta</i> in <i>Africa,</i>	258
<i>Cyprian</i> Bishop of	<i>Carthage,</i>	250
<i>Dionysius</i> Bishop of	<i>Corinth,</i>	171
<i>Dionysius</i> Bishop of	<i>Alexandria,</i>	260
<i>Eusebius</i> a Deacon of	<i>Alexandria,</i>	259

<i>Names.</i>	<i>Countries.</i>	<i>Age.</i>
<i>Jabianus</i> Bishop of	<i>Rome,</i>	<i>Anno 136</i>
<i>Hermilian</i> Bishop of	<i>Casarea in Cap-</i>	<i>150</i>
	<i>padocia,</i>	
<i>Fortunatus</i> a Schismatic	<i>in Africa,</i>	<i>155</i>
<i>Fortunatus</i> Bishop of	<i>Thucaberi in A-</i>	
	<i>frica,</i>	<i>158</i>
<i>Gregory</i> Bishop of	<i>Neocæsarea,</i>	<i>150</i>
<i>Ignatius</i> Bishop of	<i>Antioch,</i>	<i>105</i>
<i>Irenæus</i> Bishop of	<i>Lyons,</i>	<i>134</i>
<i>Justin</i> Martyr	<i>Samaria,</i>	<i>155</i>
<i>Lucius</i> Bishop of	<i>Thebesse in A-</i>	
	<i>frica,</i>	<i>158</i>
A Letter of the		
Churches of <i>Lyons</i>	to the Churches	
and <i>Vienne</i>	of <i>Asia,</i>	<i>177</i>
<i>Minucius Felix</i>	<i>Rome,</i>	<i>130</i>
<i>Martialis</i> a Bishop in	<i>Spain,</i>	<i>158</i>
<i>Natalis</i>	<i>Rome,</i>	<i>110</i>
<i>Neræsiæus</i> Bishop of	<i>Thubunis in A-</i>	
	<i>frica,</i>	<i>158</i>
<i>Novatian</i>	<i>Rome,</i>	<i>152</i>
<i>Origen</i> a Presbyter of	<i>Alexandria,</i>	<i>130</i>
<i>Palmas</i> Bishop of	<i>Amastris in Pon-</i>	
<i>Paulus Samosatenus</i>	<i>tus,</i>	<i>196</i>
Bishop of	<i>Antioch,</i>	<i>165</i>
<i>Plinius</i> an Heathen.		<i>110</i>
<i>Polycarpus</i> Bishop of	<i>Smirna,</i>	<i>140</i>
<i>Polycrates</i> Bishop of	<i>Ephesus,</i>	<i>196</i>
<i>Pontius</i> a Deacon of	<i>Carthage,</i>	<i>160</i>
<i>Privatus</i> Bishop of	<i>Lambese in A-</i>	<i>154</i>
	<i>frica,</i>	<i>82-</i>

Names.	Countries.	Age.
Sabinus Bishop of	Emerita in Spain,	Anno 258
Sedatus Bishop of	Turbo in Africa,	258
Secundinus Bishop of	Corpis in Africa,	258
An Epistle of the		
Church of Smirna	Philamiliun,	168
to the Church of	Rome,	258
Stephen Bishop of		
Tatianus	Syria,	180
Tertullian a Presbyter	of Carthage,	200
Theoctistus Bishop of	Cesarea in Pala-	228
	stina,	
Theophilus Bishop of	Cesarea in Pala-	196
	stina,	
Victr Bishop of	Rome,	196
Victorinus Petavionensis	Hungary,	290
Vincentius Bishop of	Tibbaris in Africa,	318
Zoticus Bishop of	Comane in Lesser	168
	Asia,	

ERRATA

Page 12 line 5. read *precedens*. p. 12. l. 15. r. *giber*.
p. 45. l. 18. r. *but*. p. 55. l. 2. blot out *and* p. 58.
l. 1. r. *them*. p. 80. l. 26. r. *ei*. p. 107. l. 16. r. *Sacerdo-*
tal. p. 110. l. 8. blot out *the*. p. 134. l. 27. r. *and* p.
169. l. 17. r. *ran*. p. 200. l. 10. r. *we*. p. 216. l. 16. blot
out *if*.

ERRATA in the Margin.

Page 40. l. 1. lege *Desideriorum*. p. 46. l. 4. l. *βατλα-*
νογ. p. 47. l. 3. l. *jus*. p. 142. l. 2. l. *div*. p.
160. l. 6. l. *and*. p. 202. l. 30. l. *adversus*. p. 209. l. 4.
l. *respon*. & alia leviora sunt, quæ lector facile
emendabit.

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